

# SAMATHA

(Higher Level)

Volume II

Faculty of Paṭipatti  
Department of Samatha



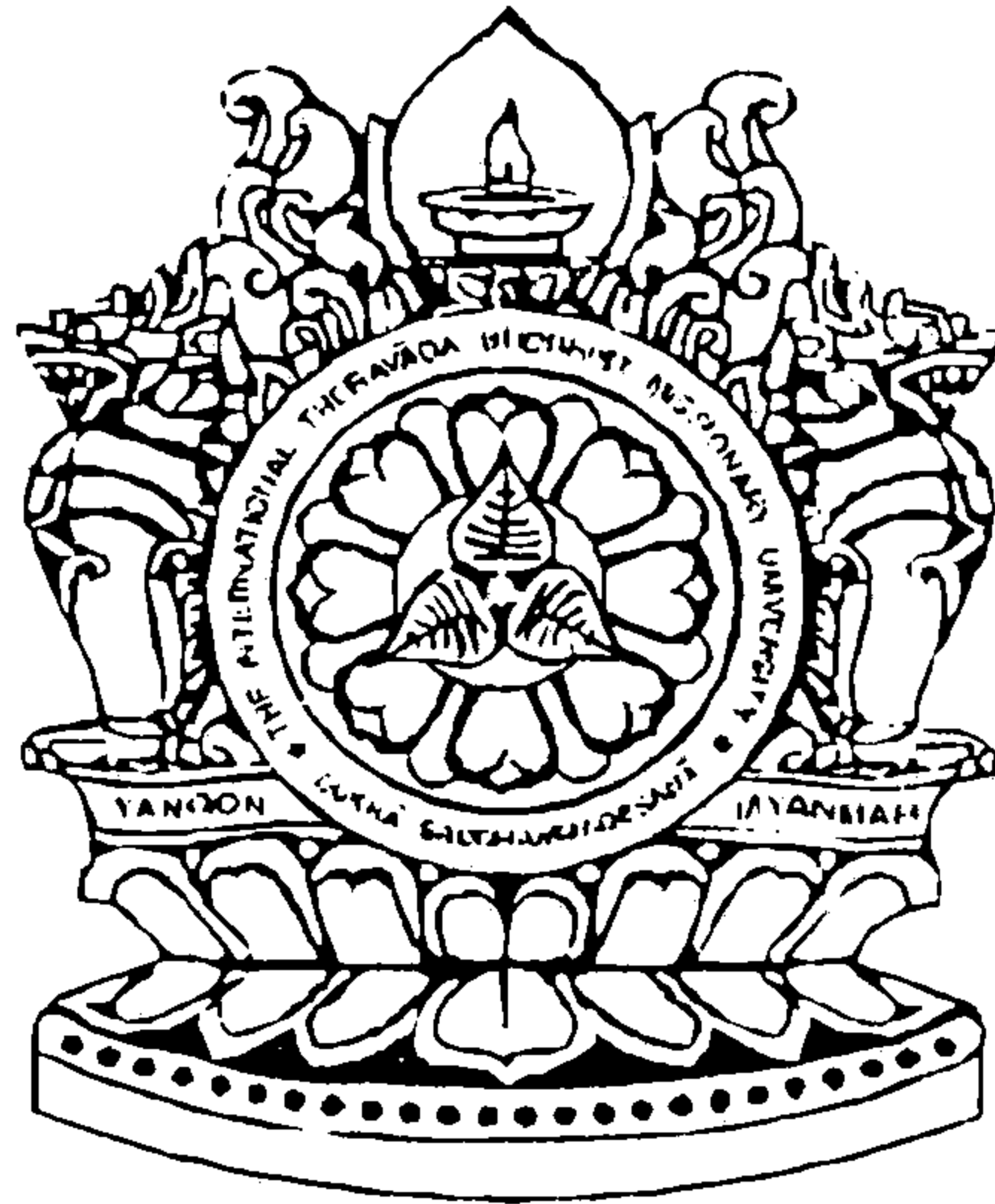
INTERNATIONAL THERAVĀDA BUDDHIST  
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# **SAMATHA**

(Higher Level)

Volume II

By

**Dr. Mehm Tin Mon**

B.Sc. Hons. (Ygn.), M.Sc., Ph.D. (U.S.A.)

Mahā Saddhamma Jotikadhaja

Adviser to the Ministry of Religious Affairs

Professor, International Theravāda

Buddhist Missionary University

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LIST OF ABBREVIATIONS

A.	Aṅguttara Nikāya
AA.	Aṅguttara Nikāya Aṭṭhakathā (Commentary)
D.	Dīgha Nikāya
DA.	Dīgha Nikāya Aṭṭhakathā (Commentary)
Dh.	Dhammapada
DhA.	Dhammapada Aṭṭhakathā (Commentary)
Dhs.	Dhammasaṅganī
Iti.	Itivuttaka
Jā.	Jātaka
M.	Majjhima Nikāya
MA.	Majjhima Nikāya Aṭṭhakathā
Nd.1	Mahā Niddesa
Nd.2	Cūla Niddesa
Ps.	Paṭisambhidāmagga
PsA.	Paṭisambhidāmagga Aṭṭhakathā
S.	Samyutta Nikāya
SA.	Samyutta Nikāya Aṭṭhakathā
Sn.	Sutta-nipāta
SnA.	Sutta-nipāta Aṭṭhakathā
Ud.	Udāna
Vbh.	Vibhaṅga
VbhA.	Vibhaṅga Aṭṭhakathā
Vin i.	Vinaya Piṭaka (3) – Mahāvagga
Vin ii.	Vīnaya Piṭaka (4) – Cūlavagga
Vin iii.	Vinaya Piṭaka (1) – Suttavibhaṅga 1
Vin iv.	Vinaya Piṭaka (2) – Suttavibhaṅga 2
Vin v.	Vinaya Piṭaka (5) – Parivāra
Vis.	Visuddhimagga

## INTRODUCTION

### The Beauty of the Path

The Blessed One exerts all effort to guide men and deities to work for their emancipation from the entanglement of passions and defilements and from the round of suffering called '*samsāra*.'

In order to liberate ourselves from the round of suffering, we must tread along the Eightfold Noble Path which is the only way to purify our minds from all passions and defilements and to enjoy eternal peace and happiness called Nibbāna.

The Eightfold Noble Path is the Middle Path that avoids the two extremes of indulgence in sense pleasure on the one hand and self-mortification on the other hand. The Exalted One declares in his first sermon known as '*Dhammacakkapavattana Sutta*' thus:

*“O bhikkhus, avoiding both these extremes, the Tathāgata (Buddha) has realized the Middle Path. It produces vision, produces knowledge, leads to calm, to higher knowledge, to enlightenment, to Nibbāna.*

*“And what is that Middle Path, O bhikkhus, that the Tathāgata has realized? It is simply the Noble Eightfold Path, namely: Right understanding right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration.”*

Since the Path avoids self-mortification and leads to vision, calm, knowledge, enlightenment and Nibbāna, it is indeed, the most beautiful and pleasant Path leading to the greatest benefits.

### **Systematic Purification of the Mind**

In treading along the Middle Path, we have to carry out the Threefold Noble Training which is designed to eliminate the defilements that tarnish the mind and thus to purify the mind very systematically.

The Training of Morality comprises the three path factors - viz., right speech, right action, and right livelihood. It is designed to lead a pure and blameless life and to eliminate the coarse, gross and violent defilements (*vītikkama kilesās*) which bring about all immoral actions. The purity of morality (*sīlavisuddhi*) is the foundation of meditation.

The Training of Concentration consists of the three Path factors - viz., right effort, right mindfulness, and right concentration. It is designed to eliminate and suppress all moderate defilements (*pariyuṭṭhāna kilesās*) that constantly agitate, inflict or distract the mind. The objective of this training is to develop the right concentration (*sammāsamādhi*) and attain the purity of mind (*cittavisuddhi*).

The right concentration makes the mind calm, tranquil, peaceful, and blissful. The concentrated mind associated with the right concentration becomes very powerful. It radiates very bright, penetrative light and

it can see penetratively into the body to observe the internal organs as well as the ultimate realities – consciousness, mental factors and ultimate forms of matter which make up mind and body. It is the most powerful weapon for undertaking insight meditation (*vipassanā*).

The Training of Wisdom, comprising the two Path factors, namely, the right thought and the right understanding, plays the most important role in destroying defilements completely. It can uproot latent defilements (*anusaya kilesās*), which resemble the roots of trees, and destroy them completely so that they will never arise again in the mind.

The Training of Wisdom develops insight which understands the true nature of existence. It finally develops the fourfold Path-wisdom (*magañāna*) which totally eradicates all defilements to bring about eternal peace and happiness called Nibbāna.

But in order to be able to undertake the Training of Wisdom – that is insight meditation (*vipassanā*) – successfully, the strong foundation of morality and concentration is absolutely essential. So we must maintain blameless and spotless pure morality and develop mental concentration to the level of the right concentration, which is equivalent to the concentration associated with the four *rūpāvacara jhānas*, according to the statement of the Blessed One in *Mahāsatipaṭṭhāna Sutta*.

## The Guidance of the Buddha

In *Samādhi Sutta* as well as in many other suttas, the Buddha urges his disciples to develop concentration thus;

*“Samādhim bhikkhave bhāvētha,  
Samāhito bhikkhave bhikkhu yathābhūtam  
pajānāti”*

*“O monks, try to develop concentration.  
A bhikkhu, who has the right concentration,  
can see things as they really are in various  
ways.”*

In order to be able to develop the right concentration, the Buddha describes forty meditation subjects. All these meditation subjects are very useful, beneficial and powerful to combat the hindrances (*nīvaraṇas*) and defilements (*kilesās*) which are really the causes of all suffering and all unjust, wicked and dreadful actions in the world.

## This Treatise

In this book, the systematic undertaking of the meditation on water kasiṇa and the remaining kasiṇas are first described as the continuation of the description on earth kasiṇa in ‘Samatha (Higher Level) Volume I.’ All these meditations lead to the attainment of all fourfold or fivefold rūpāvacara jhānas – meditative absorptions in the fine-material sphere. A practical, quick and effective way of carrying out these kasiṇa

meditations with the powerful support of the fourth rūpāvacara jhāna developed by Ānāpānassati meditation is also described.

The ten kasiṇas are powerful meditation subjects for developing all rūpāvacara jhānas and also for developing mundane supernormal powers (lokiya Abhiññās).

The systematic method of undertaking the Meditation on Foulness (Asubha bhāvanā) is fully described next as instructed by the Buddha. Also a quick and effective way of developing 'the Perception of Foulness' (*Asubhasaññā*) by undertaking the meditation on foulness with the support of the fourth rūpāvacara jhāna concentration is also mentioned.

This meditation on foulness is very much praised by the Blessed One for it is the most effective meditation subject for subduing lust (*rāga*). In fact, the rāga-ogre is most afraid of this meditation subject for it is conquered by the perception of foulness.

A meditator, who has reached the first jhāna in his meditation on any one of the ten kinds of corpses, attains the perception of foulness and can well suppress his greed (lobha) with its characteristic of craving and attachment (taṇhā). So he is free from lust, passions, and frivolity, and he resembles an Arahant.

The description of the six 'Recollections' (*Anussatis*) viz., the Recollection of the Buddha (*Buddhānussati*), the Recollection of the Dhamma (*Dhammānussati*), the Recollection of the Saṅgha (*Samghānussati*), the Recol-

lection of Morality (*Sīlānussati*), the Recollection of Generosity (*Cāgānussati*), the Recollection of Deities (*Devatānussati*), is undertaken next. A quick and effective way of achieving success in these 'Recollections' with the support of the fourth rūpāvacara jhāna concentration is also included.

These 'Recollections' are again very beneficial. They develop great reverence to the Buddha, the Dhamma, the Saṃgha, and the training of morality and generosity.

They also cultivate strong faith and confidence in the Triple Gem and in the Noble Training as well as mindfulness (*sati*), wisdom (*paññā*), joy (*pīti*), and happiness (*sukha*).

In *Anguttara Nikāya, Ekadhamma Pāli*, the Buddha points out that repeated reflection on any one of the ten 'Recollections' (*Anussatis*) will lead to the disgust upon the round of birth and death, to the cessation of craving (*rāga*), to the pacification of defilements, to the knowledge of the three characteristic marks of existence, to the understanding of the four Noble Truths penetratively, and to the realization of Nibbāna.

*Namo Tassa Bhagavato Arahato Sammāsambuddhassa*

## CHAPTER I DEVELOPMENT OF CONCENTRATION BY NINE KASIṆAS

### The Water Kasiṇa (*Āpo Kasiṇa*)

Having described the development of five rūpāvacara jhānas by reflecting on the earth kasiṇa, it is now proper to describe the development of concentration by reflecting on the remaining nine kasiṇas. The procedures for developing these kasiṇas are similar to that for developing the earth kasiṇa.

A person who wants to develop the water kasiṇa should learn the meditation subject from a competent teacher, seat himself comfortably and apprehend the sign in water 'that is either made up or not made up'. For someone who has had practice in previous existences, the sign arises in him in water that is not made up, such as a pool, a lake, a lagoon, or the ocean as in the case of the Elder Cūḷa Siva.

Venerable Cūḷa Siva thought of abandoning gain and honour and living a secluded life. He boarded a ship at the sea port called Mahātittha and sailed to Jambūdīpa (India). He gazed at the ocean on the way and the Āpo kasiṇa sign, the counter part of the ocean that he was looking at, arose in him.



For someone with no such previous practice, he should prepare a suitable water kasiṇa for meditation. He should fill a bowl or an alms-bowl cover or a cup of about one foot in diameter with clean water, uncontaminated by soil, taken in the open through a clean cloth strainer, or with any other similar clear unturbid water. He should guard against the four faults of kasiṇa by preventing the four colours – blue, yellow, red and white – from intruding into the water. He should put the bowl of water at a screened place within the confines of the monastery, either under an overhanging rock or in a leaf-hut.

### **Reflecting on the Water Kasiṇa**

The meditator should sit comfortably on a seat a span and four fingers high and two and a half cubits (about four feet) from the water kasiṇa. For the kasiṇa does not appear vividly to him if he sits further off than that; and if he sits nearer than that, faults in the kasiṇa appear. If he sits higher up, he has to look at the kasiṇa with his neck bent; and if he sits lower down, his knees ache.

Then he should review the dangers of sense desires in the way beginning “Sense objects give little enjoyment” (*M.i, 91*). He should arouse an ardent wish to attain jhāna for it is the cause for the escape from sense desires as well as the cause for the emancipation from all suffering.

He should next arouse joy (*pīti*) by recollecting the attributes of the Buddha, the Dhamma and the

Samgha. He also develops respect in the training by thinking “Now this is the training undertaken by all Buddhas, Pacceka Buddhas and Noble Disciples”. He should then arouse strenuous effort by thinking “ I shall surely come to know the taste of the bliss of seclusion (*viveka sukha*)”.

After that he should open his eyes moderately, apprehend with the mind the sign apprehended by the eye in the water kasiṇa and proceed to develop it. If he opens his eyes too wide, they get fatigued and the kasiṇa disk becomes too obvious, which prevents the arising of the meditation sign (*bhāvanā nimitta*).

If he opens his eyes too little, the kasiṇa disk is not distinct, his mind becomes retard, which also prevents the meditation sign (mimitta) from arising. So he should apprehend the sign and develop it with his eyes moderately open as if he were seeing the reflection of his face in a looking glass.

He should not review the colour of water or its characteristic of cohesiveness or fluidity for distinguishing the meditation on water kasiṇa from the meditation on elements.

But rather, while not ignoring the colour, the meditator should focus his attention on the kasiṇa disk as water or āpo, continuously reflecting on it by any one of the names for water such as ‘āpo, āpo’ or ‘ambu (rain)’ or ‘udaka (liquid)’ or ‘vāri (dew)’ or ‘salila (fluid)’ or just ‘water, water.’ He should go on reflecting in this way with open eyes a hundred times, a thousand times, and even more than that.

### The Appearance of Meditation Signs

As the meditator keeps his mind focussed on the water kasiṇa, wholesome consciousness (*mahā kusala citta*) will be arising, accompanied by five jhāna factors. These jhāna factors will be gradually developed as he keeps on meditating, and they will suppress the hindrances (*nīvaraṇas*) from arising in the mind. The hindrances make the mind restless and distracted.

As the jhāna factors grow stronger and the hindrances get weaker, the mind gets more and more concentrated on the meditation subject. From the time the mind has become quite calm and steady, the meditator should close his eyes intermittently to see whether he attains the acquired sign (*uggaha nimitta*). If he does not see any sign, he should keep on reflecting 'āpo, āpo' or 'water, water' with open eyes, focussing his attention on the water kasiṇa.

When he can see the water kasiṇa in his mind eyes, he is said to attain the acquired sign. He should reflect on the acquired sign as 'āpo, āpo' or 'water, water' with closed eyes until the sign becomes stable and steady.

Now he need not stay there any more. He should return to his own quarters and go on developing the acquired sign sitting in his quarters. If the new unstable concentration vanishes through some unsuitable encounter, he will lose his acquired sign. If this happens, he should go back to the place where the

water kasiṇa is kept and develop the acquired sign again.

After returning to his quarters, he should sit comfortably and reflect on the acquired sign with closed eyes as 'āpo, āpo' or 'water, water' with strenuous effort as if striking it repeatedly with the right thought. He tries to prevent his mind from wandering away, recalling it back whenever it goes astray. If pain or discomfort arises in his body, he should tolerate it as much as possible, ignoring it and focussing his attention on the acquired sign. When the pain becomes unbearable, he can mindfully change his posture to ease the pain.

As he keeps on reflecting on the sign, the hindrances eventually become suppressed, the defilements subside, the mind becomes concentrated with access concentration, and the counter sign (paṭibhāga nimitta) arises.

The acquired sign appears in the mind of the meditator when he has developed his preparatory concentration (parikamma samādhi) to a certain degree. Here, the acquired sign has the appearance of moving. If the water has bubbles of froth mixed with it, the acquired sign has the same appearance, and it is evident as a fault in the kasiṇa.

But the counter sign appears inactive and motionless, like an emerald fan set in space, like the disk of a looking glass made of emerald. With the appearance of that sign he reaches access jhāna.

### Developing Rūpāvacara Jhānas

The counter sign (paṭibhāga nimitta) arises only when the hindrances are well suppressed not to arise in the mind, the defilements have subsided and the mind has become pure. Now it is very difficult to get this sign and to attain the neighbourhood concentration.

So the meditator should exert all-out effort to extend the sign in all directions and to raise his concentration to the first jhāna. If he cannot achieve this objective quickly, he must guard the sign diligently as if it were the embryo of a universal monarch.

In doing so, he must abide by seven suitable conditions and avoid seven unsuitable conditions with respect to (1) abode, (2) resort, (3) speech, (4) person, (5) food, (6) climate, and (7) posture as described with respect to the development of the earth kasīṇa.

In spite of practising in this way, if meditative absorption does not arise, the meditator should develop the tenfold skill in absorption (*Appanā Kosalla*). The skill in absorption should be developed with respect to

- (1) cleansing internal and external bases;
- (2) balancing controlling faculties (*indriyas*);
- (3) developing the skill in the meditation sign;
- (4) raising the morale;
- (5) restraining the mind at the time when it should be restrained;
- (6) gladdening the mind at the time when it should be gladdened;

- (7) viewing the mind with equanimity at the time when it should be viewed;
- (8) avoiding persons without concentration;
- (9) associating with persons with concentration;
- (10) being resolute upon concentration.

The procedure for developing the skill in absorption has been described in detail in the development of the earth kaṣiṇa.

The meditator should free his mind from idleness even when it is only slightly idle and from agitation when slightly agitated. He should confront the counter sign with balanced effort. He will soon attain the first rūpāvacara jhāna.

After developing mastery in five ways with respect to the first rūpāvacara jhāna, he can develop the second rūpāvacara jhāna by eliminating vitakka, the third rūpāvacara jhāna by eliminating vicāra, the fourth rūpāvacara jhāna by eliminating pīti, and the fifth rūpāvacara jhāna by eliminating sukha according to the procedures described in the development of the earth kaṣiṇa.

### **The Fire Kaṣiṇa (*Tejo Kaṣiṇa*)**

One who wants to develop the fire kaṣiṇa should, as in the case of the earth kaṣiṇa and the water kaṣiṇa, learn the meditation subject from a competent teacher, seat himself comfortably and apprehend the sign in fire 'that is either made up or not made up'.

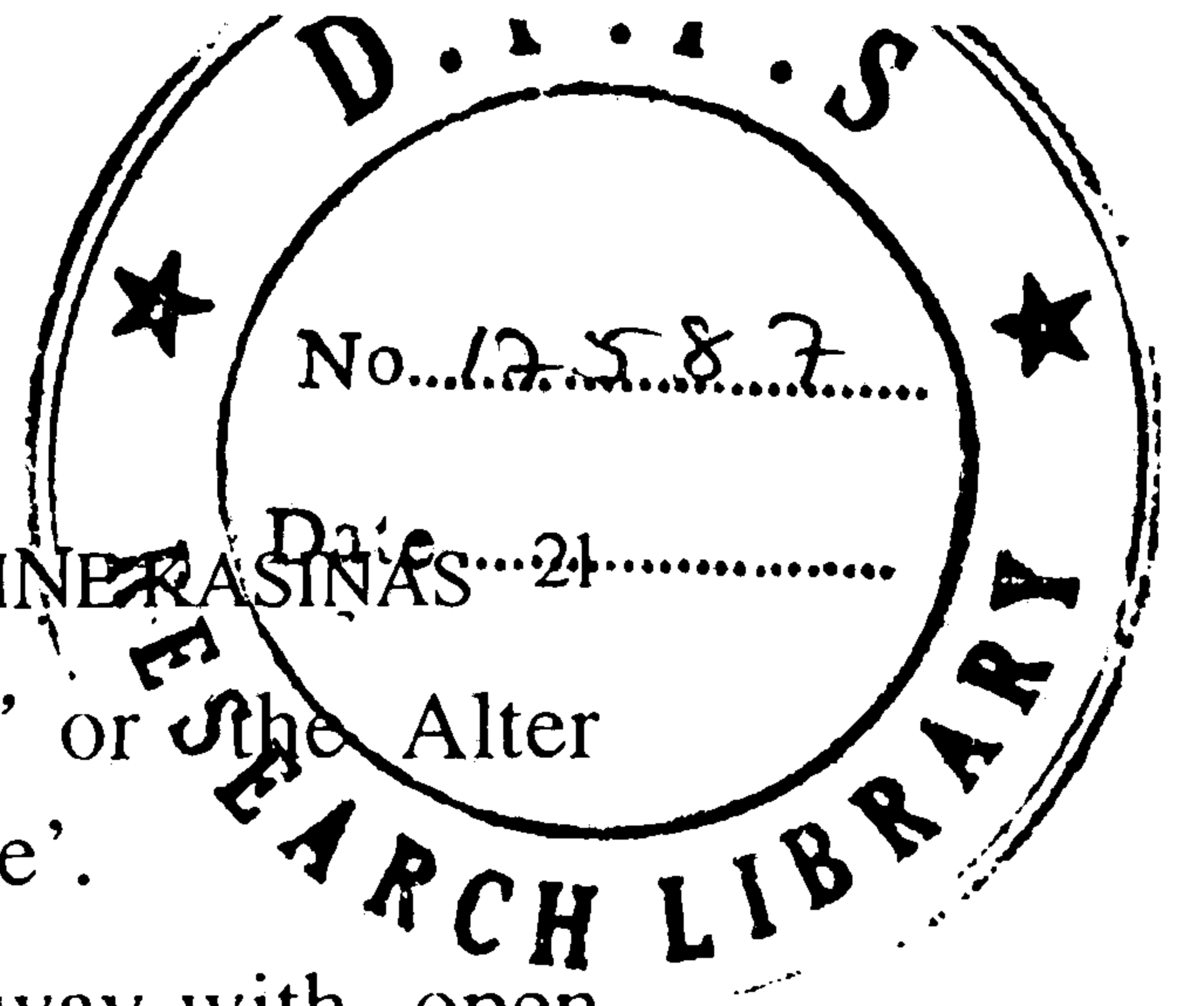
Herein, when someone with merit, having had previous practice, is apprehending the sign, it arises in him in any sort of fire, not made up, as he looks at the fiery combustion in a lamp's flame or in a furnace or in a place for baking bowls or in a forest fire, as in the case of the Elder Cittagutta.

The sign arose in that Elder as he was looking at a lamp's flame while he was in the Uposatha house on the day of preaching the Dhamma.

A person without merit, having had no previous practice, should make one up. Here are the directions for making a fire kasiṇa. He should split up some damp heartwood, dry it, and break it up into short lengths. He should go to a suitable tree root or to a shed and there make a pile in the way done for baking bowls, and make a fire.

He should make a hole a span and four fingers wide in a mat or a piece of leather or a cloth, and after hanging it in front of the fire, he should sit down in the way already described. He should not give attention to the grass and sticks below the fire or to the smoke above. But rather, he should apprehend the sign in the dense combustion in the middle of the fire.

He should not review the colour of the fire as brown or yellow, etc., or give attention to its characteristic of hotness, etc. But rather, taking the colour as belonging to its physical support, he should focus his attention on the kasiṇa disk as fire or tejo, continuously reflecting on it by any one of the names for fire such as 'tejo, tejo' or 'the Bright One (*pāvaka*)'



DEVELOPMENT OF CONCENTRATION BY NINE KASĪNAS 21  
or 'the Knower of Creatures (*jātaveda*)' or 'the Alter  
of Sacrifice (*hutāsana*)' or just 'fire, fire'.

He should go on reflecting in this way with open eyes a hundred times, a thousand times, and even more than that. As he develops it in this way the acquired sign (*uggaha nimitta*) and the counter sign (*paṭibhāga nimitta*) eventually arise in due course as already described.

Herein, the acquired sign appears like the flame that is detached and cut off. But when someone apprehends it in a *kasiṇa* that is not made up, any fault in the *kasiṇa* is evident in the acquired sign, and any piece of ember or pile of embers or ashes or smoke appears in it. The counter sign appears motionless like a round piece of red cloth set in space, or like a gold fan or a gold column. With the appearance of the counter sign the meditator reaches access *jhāna*.

The meditator should exert all-out effort to extend the counter sign in all directions and to raise his concentration to the first *jhāna*. If he has difficulty, he must abide by seven suitable conditions and avoid seven unsuitable conditions. He should also develop the tenfold skill in absorption. After attaining the first *rūpāvacara jhāna*, he can go on developing the fourfold or fivefold *rūpāvacara jhānas* in the way described in the development of the earth *kasiṇa*.

### **The Air *Kasiṇa* (*Vāyo Kasiṇa*)**

One who wants to develop the air *kasiṇa* should learn the meditation subject from a competent teacher,



seat himself comfortably in the open air and apprehend the sign in air. He can do this either by sight or by touch. For this is said in the Commentaries: “One who is learning the air kasiṇa apprehends the sign in air. He notices the tops of sugar-cane or the tops of bamboos or the tops of trees or the ends of his hair moving to and fro in the breeze; or he notices the touch of the breeze on his body.”

Thus when he sees sugar-canes with dense foliage or bamboos or trees or the hair four fingers long on a man’s head, being struck by the wind, he should establish mindfulness in this way: “This wind is striking on this place.” Or he can establish mindfulness where the wind strikes a part of his body after passing through a window opening or a crack or hole in the wall.

He should focus his attention on the air at the point of contact, continuously reflecting on it by any one of the names for air such as ‘vāyo, vāyo’ or ‘wind (*vāta*)’ or ‘breeze (*māluta*)’ or ‘blowing (*anila*)’ or preferably ‘air, air’.

Here the acquired sign appears to move like the swirl of hot steam on rice gruel just withdrawn from an oven. The counter sign is quiet and motionless. The rest should be understood in the way already described.

### **The Blue Kasiṇa (*Nīla Kasiṇa*)**

The Pāli word ‘nīla’ is translated as ‘blue’, ‘brown’, and sometimes ‘black’. It is said in the Commentaries:

‘One who is learning the blue kasiṇa apprehends the sign in blue, whether in a flower or in a cloth or in a colour element (*vaṇṇa dhātu*).’

A person with merit, having had previous practice, can apprehend the sign when he sees a bush with blue flowers, or such flowers spread out at a place of offering, or any blue cloth or gem.

A person with merit should take flowers such as blue lotuses, or morning glory flowers, etc., and spread them out to fill a tray or a flat basket completely so that no stalk shows, or he may use only their petals. Or he can fill the tray or basket with blue cloth bunched up together; or he can fasten the cloth over the rim of the tray or basket like the covering of a drum.

Or he can make a kasiṇa disk, either portable as described under the earth kasiṇa or on a wall, with one of the colour elements such as bronze-brown, leaf-green, eye-ointment black, surrounding it with a different colour. After that, he should bring it to mind as ‘blue,blue’ in the way already described under the earth kasiṇa.

And here too any fault in the kasiṇa is evident in the acquired sign; the stalks and the gaps between the petals, etc., are apparent. The counter sign appears like a ruby fan in space, free from the kasiṇa disk. The rest should be understood as already described.

### **The Yellow Kasiṇa (*Pīta Kasiṇa*)**

Likewise with the yellow kasiṇa; for this is said: “One who is learning the yellow kasiṇa apprehends the sign in yellow, either in a flower or in a cloth or in a colour element.”

Therefore, here too, when the meditator has merit, having had previous practice, the sign arises in him when he sees a bush of yellow flowers, or such flowers spread out at a place of offering, or yellow cloth or colour element, as in the case of the Elder Cittagutta.

That venerable one, it seems, saw an offering being made on the flower altar, with pattaṅga flowers at Cittalapabbata, and as soon as he saw it the sign arose in him the size of the flower altar.

Anyone else should make a pīta kasiṇa, in the way described for the blue kasiṇa, with yellow flowers, etc., or with yellow cloth or with a colour element. He should bring it to mind as ‘pīta, pīta’ or ‘yellow, yellow’. The rest is as before.

### **The Red Kasiṇa (*Lohita Kasiṇa*)**

Likewise with the red kasiṇa, for this is said in the Commentaries: “One who is learning the red kasiṇa apprehends the sign in red, either in a flower or in a cloth or in a colour element.”

Therefore, here too, when the meditator has merit, having had previous practice, the sign arises in him when he sees a bush of red flowers, or such flowers spread out at a place of offering, or a red cloth or gem or colour element.

But anyone else without merit, having had no previous practice, should make a lohita kasiṇa, in the way already described for the blue kasiṇa, with red flowers, etc., or with red cloth or with a colour element. He should bring it to mind as 'lohita, lohita' or 'yellow, yellow'. The rest is as before.

### **The White Kasiṇa (*Odāta Kasiṇa*)**

Likewise with the white kasiṇa; for this is said: "One who is learning the white kasiṇa apprehends the sign in white, either in a flower or in a cloth or in a colour element".

So here too when the meditator has merit, having had previous practice, the sign arises in him when he sees a bush of white (jasamine) flowers, etc., or such flowers spread out at a place of offering, or a heap of white lotuses or lilies, or white cloth or colour element. The sign also arises in a tin disk, a silver disk, or the moon's disk.

But anyone else without merit, having had no previous practice, should make an odāta kasiṇa, in the way already described for the blue kasiṇa, with the white flowers already mentioned, or with cloth or colour element. He should bring it to mind as 'odāta, odāta' or 'white, white'. The rest is as before.

### **The Light Kasiṇa (*Āloka Kasiṇa*)**

Of the light kasiṇa it is said in the Commentaries: "One who is learning the light kasiṇa apprehends the sign in light which passes through a hole in the wall,

or through a keyhole, or through a window opening and falls on earth or on the floor or on the wall.

So when the meditator has merit, having had previous practice, the sign arises in him when he sees a circle of light thrown on a wall or on a floor by sunlight or moonlight coming through a hole in a wall etc., or when he sees a circle of light thrown on the ground by sunlight or moonlight coming through a gap in the branches of a dense-leaved tree or through a gap in a hut made of closely packed branches.

Anyone else without merit, having had no previous practice, should make use of that same kind of circle of light just described, developing it as 'āloka, āloka' or 'light, light'. If the meditation sign does not arise in him by reflecting in this way, he can light a lamp inside a pot, close the pot's mouth, make a hole in it and place it with the hole facing a wall. The lamplight coming out of the hole throws a circle on the wall. This lasts longer.

He should focus his attention on that light circle, reflecting on it again and again as 'āloka, āloka' or 'light, light.' Here the acquired sign is like the light-circle thrown on the wall or on the ground. The counter sign is like a clear and compact bright cluster of lights. The rest is as before.

### **The Limited-Space Kasiṇa (*Ākāsa Kasiṇa*)**

Of the limited-space kasiṇa (*paricchinnākāsa*) it is said in the Commentaries: "One who is learning the space kasiṇa apprehends the sign in space which is in

the form of a hole in a wall, or a keyhole, or a window opening.”

So when a meditator has merit, having had previous practice, the sign arises in him when he sees any space in the form of a hole in a wall, etc.

Anyone else without merit, having had no previous practice, should make a hole a span and four fingers broad in a well-thatched hut, or in a piece of leather, or in a rush mat, and so on.

He should focus his attention on that hole or a hole in a wall, reflecting on it again and again as ‘ākāsa, ākāsa’ or ‘space, space’. Here the acquired sign resembles the hole together with parts of the wall which surrounds and delimits the hole. If the meditator wants to extend it, he will fail as it cannot be extended.

The counter sign appears only as a circle of space. This sign can be extended in all directions. The rest should be understood as described under the earth kasiṇa.

### **General Description**

He with Ten Powers, who all things did see,  
Tells ten kasiṇas, each of which can be  
The cause of fourfold and fivefold jhāna,  
The fine-material sphere’s own master key.  
Now knowing their descriptions and the way  
To tackle each and how they are developed,  
There are some further points that will repay  
Study, each with its special part to play.

The Blessed one is endowed with Ten Unique Powers. He did see all things vividly in their true perspective. He describes the ten kasinas which serve as powerful meditation subjects for developing fourfold and fivefold rūpāvacara jhānas. The exalted wholesome kammas derived from these rūpāvacara jhānas condition rebirths in the fine-material sphere.

Moreover, each kasiṇa has its own characteristic and a special part to play. Since the method for developing each kasiṇa has been described, any interested person can make use of it to develop fourfold or fivefold rūpāvacara jhānas. Then he can go on developing the four arūpāvacara jhānas.

When one is successful in developing all rūpāvacara jhānas and all arūpāvacara jhānas in all kasiṇas, he can go on practising in fourteen special ways as instructed by the Buddha to make his mind very skilful and powerful. Then he will be able to develop five worldly supernormal knowledges called *Abhiññā* by means of which he can display various supernormal powers. Here also each kasiṇa has a special part to play.

The earth kasiṇa is the basis for such powers as 'having been one, he becomes many' (*D.i, 78*) etc., and walking or standing or sitting in space or on water by creating earth, and so on.

The water kasiṇa is the basis for such powers as diving into the earth and emerging out of the earth (*D.i, 78*), causing rain to fall, creating rivers and seas, making the earth, rocks and palaces quake (*M i, 253*).

The fire kasiṇa is the basis for such powers as causing smokes and flames to arise, causing showers of embers, destroying others' powers by one's power, causing to burn only what one wants to burn (*S.iv,290*), causing light for the purpose of seeing visible objects with divine eye, burning up the body by means of the fire element at the time of attaining Nibbāna (*MA.iv,196*).

The air kasiṇa is the basis for such powers as going with the speed of the wind, causing wind storms, etc.

The blue kasiṇa is the basis for such powers as creating black forms, causing darkness, attainment of jhāna by observing very pure colour kasiṇas such as nīla kasiṇa, etc.

The yellow kasiṇa is the basis for such powers as creating yellow forms, making resolution (*adiṭṭhāna*) that something shall be gold (just as Ven. Pilindavaccha made the resolution to turn a grass circular frame for keeping round-bottomed pots in place and King Bimbisāra's many-tiered, spire-like roof into gold, (*S.i, 166*), attainment of jhāna by observing very pure colour kasiṇas, etc.

The red kasiṇa is the basis for such powers as creating red forms, acquisition of the bases of mastery (*abhibhā-yatana*), attainment of jhāna by observing very pure colour kasiṇas, etc.

The white kasiṇa is the basis for such powers as creating white forms, banishing sloth and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye.



The light kasiṇa is the basis for such powers as creating luminous forms, banishing sloth and torpor, dispelling darkness, causing light for the purpose of seeing visible objects with the divine eye.

The space kasiṇa is the basis for such powers as revealing the hidden, maintaining postures inside the earth and rocks by creating space inside them, travelling unobstructed through walls, and so on.

### **Practical Reflection on Kasiṇas**

Nowadays the practical reflection on kasiṇas is being demonstrated at the International Buddha Sāsana Centres, also known as Pa-auk Forest Meditation Centres, in Myanmar.

Kasiṇas are, however, not the first choice for developing concentration for persons without merit, that is without practice in kasiṇa meditation in past existences. It would normally take a relatively long time to develop jhāna concentration based on a kasiṇa. So Ānāpānassati (mindfulness of breathing) is usually the first choice in many meditation centres to develop concentration.

In Pa-auk Forest Meditation Centres also, Ānāpānassati is taught first to develop concentration up to the fourth rūpāvacara jhāna. Then the meditators are taught how to undertake the four guardian meditations (*Caturāraṅkha kammaṭṭhānas*) correctly to attain all the benefits of these meditation subjects. Then they are guided to undertake insight meditation (vipassanā). Only when they have satisfactorily completed the insight

meditations, are they taught how to develop all the ten kasiṇas, one after another, to reach the four rūpāvacara jhānas by the fourfold (*catukkca*) method. With the powerful support of the Ānāpānassti fourth jhāna, meditators can usually develop each kasiṇa fully in a day.

Besides, it is not necessary to prepare the kasiṇas specifically. For developing the pathavī kasiṇa, the teacher draws a big circle, about four feet in diameter, on a patch of earth which is cleared from pieces of wood, grass, pebbles, etc. The meditator is asked to develop the fourth rūpāvacara jhāna in Ānāpānasati that he had already attained, emerge from the jhāna, and look at the earth circle from a suitable distance, reflecting 'pathavī, pathavī' repeatedly.

Now a person with high concentration has excellent memory, something like photographic memory. So he has to focus his attention on the earth circle just for a few minutes to attain the acquired sign (*uggaha nimitta*) of the pathavī kasiṇa. He can then go to the meditation hall, develop the acquired sign to the counter sign (*paṭibhāga nimitta*), enlarge it indefinitely in all directions, and develop the first, second, third and fourth rūpāvacara jhānas as described earlier. He can usually complete this meditation in a day.

Next, for developing the āpo kasiṇa, the meditator, after emerging from the fourth rūpāvacara jhāna of Ānāpānasati, is asked to look at the water in a well, reflecting 'āpo, āpo' repeatedly. Again after reflecting for a few minutes, he attains the acquired sign of āpo

kaṣiṇa. He can go to the meditation hall and calmly develop the counter sign and the four rūpāvacara jhānas as before.

To develop the tejo kaṣiṇa, the meditator is asked to look at the middle part of a wood fire in the kitchen through a hole in a pot. He can see a circle of fire and reflects on it 'tejo, tejo' repeatedly. Soon he attains the acquired sign. He goes to the meditation hall and calmly develops the counter sign and the four rūpāvacara jhānas as before.

Now, for developing the vāyo kaṣiṇa, the meditator sits or stands in the open air, focussing his attention on the breeze that touches his cheek, reflecting 'vāyo, vāyo' repeatedly. After attaining the acquired sign in the wind (vāyo), he can develop it to the counter sign and then go on developing the four rūpāvacara jhānas as before.

To develop the nīla kaṣiṇa, the meditator, after emerging from the fourth rūpāvacara jhāna of ānāpānassati, looks at the head hair of a meditator sitting in front of him in the meditation hall with closed eyes. A person with high concentration can see external objects as well as the internal organs of a person with closed eyes, that is, with his concentrated mind eye, with the help of the bright, penetrative light radiated from the mind. He should focus his attention on the black colour of the hair, reflecting 'nīla, nīla' repeatedly. After attaining the acquired sign, he can develop it to the counter sign and continue developing the four rūpāvacara jhānas as before.

To develop the acquired sign in pīta kasiṅa, the meditator, after emerging from the fourth rūpāvacara jhāna, should focus his attention on the yellow colour of the fat or urine of the person in front of him in the meditation hall. To develop the acquired sign of lohita kasiṅa, the should focus his attention on the red colour of the blood of the person in front of him. To develop odāta kasiṅa, he should reflect on the white colour of the skull of that person.

To develop the acquired sign of ākāsa kasiṅa, he should focus his attention on the limited space, that is seen on looking out to the sky through a hole in a wall. For developing the acquired sign of āloka kasiṅa, he should look at the rising or setting sun at the height of a palm tree, concentrating his attention on the light radiated from the sun.

After attaining the acquired sign of each kasiṅa, he can go to the meditation hall and develop the counter sign and the four rūpāvacara jhānas as before.

After the meditator has successfully developed the four rūpāvacara jhānas in all the ten kasiṅas, he is taught to develop the four arūpāvacara jhānas as well, based on each kasiṅa. He is then guided to practise in fourteen ways, developing the jhānas in various ways based on the ten kasiṅas as described in the Buddhist Canon in order to develop supernatural powers (*abhiññās*).

Those who are interested to develop jhāna concentration based on kasiṅas can come and meditate at the International Buddha Sāsana Centres at any time. These

centres are situated in Mawlamyine, Yangon, Mandalay, Pa-an and Dawai.

### References

- 1 *'Visuddhimagga'* by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nadamālā, Vol.1, pp.324-338.
- 2 *'Visuddhimagga'* by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Mahāsī Sayādaw, Vol.1, pp.529-549.
- 3 *'The Path of Purification'* (*Visuddhimagga* by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, published by Singapore Buddhist Meditation Centre, pp. 177-184.
- 4 *'The Path of Purity'* (*Visuddhimagga* by Bhaddantācariya), translated into English by Pe Maung Tin, PTS 1971, pp.196-204.

### Review Questions

- 1 How can one prepare and develop 'āpo kasiṇa' to attain all the rūpāvacara jhānas?
- 2 Describe the three stages of tranquillity meditation, using āpo kasiṇa as an example.
- 3 How can one reflect on tejo kasiṇa or vāyo kasiṇa to attain all the four rūpāvacara jhānas?
- 4 What are the colour kasiṇas? How can they be used to develop rūpāvacara jhānas?
- 5 What objects can be used as odāta kasiṇa? How should this kasiṇa be practised to reach

- meditative absorption?
- 6 How should one practise 'āloka kasiṇa'? How does the meditation sign arise? What are the particular benefits of this kasiṇa meditation?
  - 7 How should one undertake 'ākāsa kasiṇa' meditation?
  - 8 What are the special benefits of each kasiṇa meditation?
  - 9 Describe how each kasiṇa has its special part to play?
  - 10 How can a person, who has already attained the fourth rūpāvacara jhāna in ānāpānassati, practice pathavī kasiṇa or āpo kasiṇa to attain its full benefits?
  - 11 With the powerful support of the fourth jhāna concentration of ānāpānassati, how can one practise nīla kasiṇa or odāta kasiṇa to reach meditative absorption quickly?
  - 12 Should we undertake kasiṇa meditations nowadays? What benefits shall we attain from such meditations?
  - 13 Why should we develop the fourth rūpāvacara jhāna in white kasiṇa meditation after attaining the fourth rūpāvacara jhāna in Ānāpānassati? How should we do it?
  - 14 How should we practise to attain supernormal powers called 'Abhiññās'?

**CHAPTER II**  
**MEDITATION ON FOULNESS**  
*(Asubha Bhāvanā)*

**Ten Kinds of Corpses**

Ten kinds of corpses suitable for meditation on foulness are described in Visuddhi Magga – the Path of Purification.

(1) *Uddhumātaka* – rotten, bloated corpse

It is bloated like a leather bag or a bellows with wind due to gradual dilation and swelling after death. It is vile and repulsive.

(2) *Vinīlaka* – blue-black corpse with patchy discolouration

This corpse is reddish-coloured in places where flesh is prominent, whitish-coloured in places where pus has collected, but mostly blue-black, as if draped with blue-black cloth in the blue-black places. It is also vile and repulsive.

(3) *Vipubbaka* – festering corpse with pus oozing out

It is trickling with pus in broken places. It is also vile and repulsive.

(4) *Vicchiddaka* – a corpse cut in the middle

It has been opened up by cutting it in two. It is also vile and repulsive.

(5) *Vikkhāyitaka* – a gnawed corpse

It has been gnawed and chewed here and there in various ways by dogs, jackals, etc. It is also vile and repulsive.

(6) *Vikkhittaka* – a scattered corpse

The limbs, the head, etc., of the corpse are scattered here and there in different places. This kind of corpse is also vile and repulsive.

(7) *Hatavikkhittaka* – the hacked and scattered corpse

It has been hacked with a knife in a crow's foot pattern on every limb, cut off and thrown away as fragments.

(8) *Lohitaka* – blood-smeared corpse

It is the corpse which trickles and scatters blood and is smeared with trickling blood.

(9) *Puluvaka* – worm-infested corpse

It is the corpse full of maggots or worms.

(10) *Atthika* – a skeleton

Atthika is a term both for a single bone and for a framework of bones. Both the bone and the skeleton are vile and repulsive.



## **Meditation on a Bloated Corpse**

### ***(Uddhumātaka Bhāvanā)***

The meditator who wants to undertake asubha bhāvanā on a bloated corpse should first learn the meditation subject from a qualified teacher. The teacher should explain it all, that is,

- (i) the directions for going to the corpse with the aim of acquiring the sign of foulness,
- (ii) the directions for characterizing the surrounding signs,
- (iii) the directions for apprehending the sign of foulness, i.e., the corpse, in eleven ways,
- (iv) the directions for reviewing the path of going and coming, and
- (v) the directions for attaining jhāna in this meditation subject.

When the meditator has learnt it all well, he should go to a suitable abode or monastery and live there while seeking the sign of the bloated.

Meanwhile, when he hears people say that a bloated corpse is lying on some road or at some place or on some charnel ground, he should not go there at once. Why not? Because the corpse is beset by wild beasts and non-human beings, and he might risk his life there. Or perhaps the body is of the opposite sex; for a female body is unsuitable for a male yogī (meditator) and a male body for a female yogī. If only recently dead, it may even look beautiful; hence there might be danger to the life of purity.

### **Going to the Corpse**

After making sure that there would be no danger in his undertaking, he should inform the senior elder of the community or to some well-known bhikkhu about his intention so that they can give him protection in time of need. Then he should set out eagerly to see the sign as happy and joyful as a prince going to his coronation place or as a pauper on his way to unearth a hidden treasure.

He should go alone with no companion without renouncing his basic meditation subject and keeping it always in mind, taking a walking stick or a staff to keep off attacks by dogs, etc. He should be established in unforgetful mindfulness, with his sense of faculties turned inwards, with his mind not turned outwards, reviewing the path of going and coming.

When he gets to the place where the corpse lies, he should not approach it up wind; for if he does so, the foul smell will assail his nose and his brain might get upset. So instead of approaching the corpse up wind, he should go down wind.

### **Standing by the Corpse**

When he has come to the corpse, he should not at once look at the sign of foulness. He should first make sure that he has stood where the object appears clearly and his mind is earnest, energetic and under control. He should avoid standing to leeward or to windward of the corpse. For if he stands to leeward, he is bothered by the foul smell and his mind strays;

if he stands to windward, the non-human beings dwelling there may get annoyed and do him a mischief.

Furthermore, he should stand not too far off or too near, or too much towards the feet or the head. For if he stands too far off, the object is not clear to him, and if he stands too near, he may get frightened. If he stands too much towards the feet or the head, it is difficult to get the full view of the object equally. So he should stand not too far off or too near, opposite the middle of the body, in a place convenient for him to look at it.

### **Characterizing the Surrounding Signs**

Then he should characterize the surrounding signs, that is, he notes carefully the features of the things around the corpse such as a stone or ant-hill or tree or bush or creeper. He also defines these objects in association with the sign of foulness. For example, if there is a rock in the eye's focus near the corpse, he should define it in this way: "This rock is high or low, small or large, brown or white, long or round"; after which he should define the relative positions thus: "In this place, this is a rock, this is the sign of foulness; this is the sign of foulness, this is a rock."

If there is a bush, he should define it in the same way: "This is a bush; it is tall or short, small or large;" after which he should define the relative positions thus: "In this place, this is a bush, this is the sign of fouless; this is the sign of foulness, this is a bush."

If there are a creeper, a tree, an ant-hill, etc., in the eye's focus near the corpse, he should define each of them in the same way. He should define each thing again and again by combining it each time in pairs thus: "This is an ant-hill, this is the sign of foulness; this is the sign of foulness, this is an ant-hill."

Having done this, again he should bring to mind the fact that the corpse has an individual essence, its own state of being bloated, which is not common to anything else. He should define it according to its individual essence, according to its own characteristic of being bloated, and by its function of causing a disgust.

### **Apprehending the Sign in Eleven Ways**

Then he should apprehend the sign in the following six ways:

1. By its *colour* – note whether it is the body of one who is black, white or yellow-skinned.
2. By its *mark* – note whether it is the body of one who is young, middle-aged or old.
3. By its *shape* – note the shape of its head, the shape of its neck, the shape of its hand, the shape of its chest, the shape of its belly, the shape of its hips, the shape of its thigh, the shape of its calf, the shape of its foot, etc.

4. By its *direction* – note that from the navel downwards is the lower direction, and that from the navel upwards is the upper direction. Or alternatively he can define it thus: “I am standing in this direction; the sign of foulness is in that direction.”
5. By its *location* – note the location of the head, the hand, the foot, the middle of the body. Or alternatively he can define it thus: “I am in this location; the sign of foulness is in that location”.
6. By its *delimitation* – he can define thus: “This body is delimited below by the soles of the feet, above by the tips of the hair, all round by the skin; the space so delimited is filled with thirty-two pieces of corpse.”

If the meditator has cultivated the meditation subject under former Enlightened Ones, kept the ascetic practices (*dhutaṅga*), threshed out the four primary elements, defined mentality-materiality (*nāma-rūpa*), eliminated the perception of a being, cultivated the seed of meditation, and has mature knowledge and little defilement, then the counter sign (*paṭibhāga nimitta*) appears to him in the place where he keeps looking at the corpse, apprehending the sign in the six ways.

But if the counter sign does not appear, he should apprehend the sign again in five more ways:

7. By its *joints* – note three joints in the right arm, three in the left arm, three in the right leg, three in the left leg, one neck joint and one waist joint, which make up fourteen major joints.

Altogether there are one hundred and eighty joints.

8. By its *openings* – note the opening or hollow between the arm and the side, the opening between the legs, the opening of the ear. Also note the opened or closed state of the eyes as well as of the mouth.

9. By its *concavities* – note the concavities of the eye-sockets, of the mouth, of the neck, or of any concave place on the body.

10. By its *convexities* – note any raised place on the body such as the knees, the chest, the nose, the forehead, etc.

11. By its *surrounding* – the whole body of the corpse should be defined all round and with respect to its surrounding.

### **Reflection on Foulness**

After noting the whole body in detail with meditation knowledge, he should focus his mind on the corpse and contemplate: “The bloated and loathsome corpse, the bloated and loathsome corpse.”

If the upper portion of the corpse from the belly upwards appears extremely bloated, he should focus his mind on this portion, and meditate: “The bloated and loathsome corpse, the bloated and loathsome corpse”.

He should apprehend the sign thoroughly in that body in the way already described. He should advert his mind to it with well-established mindfulness. He should see that it is properly remembered, properly defined, by doing that again and again. He should open his eyes, look and apprehend the sign a hundred times, a thousand times, contemplating: “The bloated and repulsive corpse, the bloated and repulsive corpse.” He should also occasionally close his eyes and advert his mind to it.

### **The Appearance of Meditation Signs**

As he reflects on the sign of foulness again and again, the acquired sign (*uggaha nimitta*) becomes properly apprehended. When he can see the corpse with his mind-eye (that is, with closed eyes) as clearly as he sees it with open eyes, then the acquired sign is properly apprehended.

When he has thus properly apprehended the sign, properly remembered it, and properly defined it, then he is unable to develop the counter sign and the first

jhāna on the spot, he can go to his lodging, alone, in the same way as described of his coming, keeping that same meditation subject in mind, with mindfulness well established, and with his faculties being turned inwards.

Now while he is going along with his meditation subject, people on the way may ask him about the day, the time, or the question about the Dhamma. And while he is giving the answer, he may lose his newly acquired sign. Or while he is attending to many duties in the monastery where he dwells, again the newly acquired sign (*uggaha-nimitta*) may vanish.

Then he will find that he cannot go to the charnel ground again to take up the sign, because it has been invaded by non-human beings or by wild beasts, or the sign has disappeared. For a bloated corpse lasts only one or two days and then turns to a blue-black corpse with patchy discolouration (*vinīlaka*). Of all meditation subjects the bloated corpse (*uddhumātaka*) is the most difficult to get.

So when the sign has vanished in this way, the meditator should sit down in his night quarters or in his day quarters and review the path gone by and come by up to the present moment. He should review in this way: "I went out of the monastery by this gate, I took a path leading in such a direction, I turn right at such a place, I saw a tree or a bush or a creeper or an ant-hill in such and such a place, I saw the corpse in such a place, I stood there facing in such a direction, I observed such surrounding signs, I defined



the foulness according to its own characteristic and function, I apprehended the sign in such eleven ways, I left the charnel ground in such a direction, I came back by such a path doing this and this, and I am now sitting here.”

As he reviews it in this way, the sign becomes evident and appears as if placed in front of him; the meditation subject rides in its track as it did before. Hence it is said: “The reviewing of the path gone by and come by has keeping the mind on the track for its purpose.”

Now just as a pauper who acquired a treasure of gems would guard and love it with great affection, feeling reverence for it as one who appreciates the value of it, so too the meditator should guard the sign, loving it and feeling reverence for it as one who appreciates the value of it.

In his night quarters or in his day quarters he should keep his mind anchored there thus: “The bloated and repulsive corpse, the bloated and repulsive corpse.” And he should advert his mind to the sign, bring it to mind and strike it with thought and applied thought over and over again.

As he does so, the counter sign arises. Here is the difference between the two signs. The acquired sign (uggaha nimitta) appears as an ugly, hideous, dreadful and frightening sight whereas the counter sign (paṭibhāga nimitta) appears like a prosperous man with plump limbs lying down after eating his fill.

### **The Arising of Access Jhāna and Jhāna**

Simultaneously with his acquiring the counter sign his lust is abandoned by suppression owing to his giving no attention to sense objects. And owing to his abandoning of sense desires and keeping it far away, ill will is abandoned too.

Likewise sloth-and-torpor is abandoned through exertion of energy, agitation-and-worry through devotion to peaceful things that cause no remorse; and uncertainty or doubt about the Teacher, about the way, about the fruit of the way, is abandoned through the actual experience of the blissful upacāra-jhāna which he has now attained. So the five hindrances are abandoned.

Also at that moment the applied thought or vitakka with the characteristic of directing the mind on to the counter sign, and the sustained thought or vicāra with the characteristic of pondering and considering the counter sign again and again, and joy (pīti), tranquillity (passaddhi), bliss (sukha) and unification of citta and cetasikas on the counter sign, that is, ekaggatā, all become distinct. So all the jhāna factors become manifest.

From the time the counter sign appears, he has reached the access jhāna. Now he anchors his mind on the counter sign and repeatedly reflects: “The bloated and repulsive corpse, the bloated and repulsive corpse. His concentration will rise gradually, and sooner or later he will reach the first rūpāvacara jhāna. He

should practise on to gain mastery in five ways with respect to this jhāna.

Due to the repulsive nature of the meditation subject and the fact that the mind could not be anchored on the counter image without the applied thought vitakka, only the first jhāna can be attained in Asubha bhāvanā.

### **Meditation on Foulness with the powerful Support of the Fourth Jhāna Samadhi**

For a meditator who has already developed the ānāpāna-fourth-jhāna samādhi or the white-kasiṇa fourth-jhāna samādhi, he can easily accomplish the asubha bhāvanā.

He first develops the fourth rūpāvacara jhāna that he has already attained. When the meditation wisdom associated with the fourth jhāna samādhi radiates very bright glittering light in all directions, illuminating the surroundings, the meditator recalls the sign of the most repulsive corpse of the same sex as him as he has seen it formerly. He strives to observe that corpse under the bright wisdom light.

With the help of this bright, penetrative light, he tries to reobserve the corpse as he has seen it before. When he can see the corpse clearly under his bright wisdom light, he focusses his meditating mind calmly on the corpse in its most repulsive position, and reflects repeatedly: "Paṭikūla, paṭikūla" or "Repulsive, repulsive."

When his meditating mind remains calmly fixed on the sign of the corpse for one hour, two hours or more, the sign of the corpse will change from the acquired sign (uggaha nimitta) to the counter sign (paṭibhāga nimitta).

The sign of the corpse which the meditator sees vividly as if he is looking at the corpse with open eyes is the acquired sign. (*Visuddhi.i,180*)

*Uggahanimittam virūpam vibhaccham  
bheravadassanam hutvā upatthāti.*

*Paṭibhāganimittam pana yāvadattham  
bhuñjitvā nipanno thūlaṅgapaccaṅga-  
puriso viya. (Visuddhi.i, 183-184)*

Because the bhāvanā-manasikāra which is reflecting on the sign of the corpse is not yet well developed and exalted, and also because the sign of the corpse is not yet very calm, the acquired sign appears as a hideous, ugly, dreadful and frightening sight. When the counter sign arises, the bhāvanā manasikāra is well developed and exalted, and the sign of the corpse becomes calm and steady. So the counter sign appears like a prosperous man with plum limbs lying down after eating his fill.

*(Visuddhi.i, 183-184; Mahāti. i, 210)*

Observing that counter sign the meditator reflects many times as “paṭikūla, patikūla – repulsive, repulsive” until his meditating mind remains established calmly on that sign for one hour, two hours or more. Then he reviews the jhāna factors to find them clearly

evident. The meditator now attains the first rūpāvacara jhāna. He should practise well to gain mastery in five ways with respect to this jhāna.

This convenient and fast method is described in Visuddhi Magga and successfully practised in International Buddha Sāsana Centres, Myanmar.

### **Meditation on a Blue-black Corpse**

#### ***(Vinīlaka Bhāvanā)***

As regards vinīlaka and other forms of corpses, the procedure for conducting asubha bhāvanā is the same as described for uddhumātaka, the bloated corpse.

In vinīlaka bhāvanā, the blue-black corpse with patchy discolouration should be brought to mind as “repulsiveness of vinīlaka, repulsiveness of vinīlaka”. Here the acquired sign appears blotchy coloured, and the appearance of the counter sign has the colour which is most predominant in the corpse.

### **Meditation on a Festering Corpse**

#### ***(Vipubbaka Bhāvanā)***

In vipubbaka bhāvanā, the festering corpse with pus oozing out should be brought to mind as “the festering and repulsive corpse, the festering and repulsive corpse”. Here the acquired sign appears as though trickling pus, and the counter sign appears motionless and quiet.

### **Meditation on a Corpse cut in the Middle**

#### ***(Vicchiddaka Bhāvanā)***

In vicchiddaka bhāvanā, the corpse cut in the middle should be brought to mind as “the cut up and repulsive corpse, the cut up and repulsive corpse.” Here the acquired sign appears as though cut in the middle, and the counter sign appears whole.

### **Meditation on a Gnawed Corpse**

#### ***(Vikkhāyitaka Bhāvanā)***

In this meditation the gnawed corpse should be brought to mind as “the gnawed and repulsive corpse, the gnawed and repulsive corpse.” Here the acquired sign appears as though gnawed here and there; but the counter sign appears whole.

### **Meditation on a Scattered Corpse**

#### ***(Vikkhittaka Bhāvanā)***

The meditator should ask the monastery attendant or someone else to put the pieces of the scattered corpse together so that there is only a finger’s breadth separating the pieces. He should not touch the pieces with his own hand; for by doing so he would become familiar with it. The corpse should be brought to mind as “the scattered and repulsive corpse, the scattered and repulsive corpse.”

Here the acquired sign appears with the gaps evident; but the counter sign appears whole.

### **Meditation on a Hacked and Scattered Corpse** *(Hatavikkhittaka Bhāvanā)*

The hacked and scattered pieces of the corpse should be put together so that there is only a finger's breadth separating the pieces in a manner described above. The corpse should be brought to mind as "the hacked and scattered repulsive corpse, the hacked and scattered repulsive corpse."

Here the acquired sign appears with the fissure of the wounds; but the counter sign appears whole.

### **Meditation on a Blood-Smeared Corpse** *(Lohitaka Bhāvanā)*

The bleeding corpse is one with blood trickling from the openings of wounds received on battle fields, etc. It should be brought to mind as "the bleeding and repulsive corpse, the bleeding and repulsive corpse."

Here the acquired sign has the aspect of moving like a red banner in the wind; but the counter sign appears quiet.

### **Meditation on a Worm-infested Corpse** *(Puḷuvaka Bhāvanā)*

The worm-infested corpse is one with a mass of maggots oozing out from each of the nine orifices. It should be brought to mind as "the worm-infested and repulsive corpse, the worm-infested and repulsive corpse."

Here the learning sign appears as though moving; but the counter sign appears quiet, like a ball of boiled rice.

### **Meditation on a Skeleton (*Aṭṭhika Bhāvanā*)**

This meditation subject is successful with a whole skeleton frame and even with a single bone as well. Having learnt the sign in any one of these in the eleven ways, he should bring it to mind as “repulsiveness of a skeleton, repulsiveness of a skeleton.”

Here the learning sign and the counter sign are alike if the meditation subject is a single bone. When the learning sign becomes manifest in a skeleton frame, there are gaps in it while the counter sign appears whole. And the acquired sign even in a single bone should be dreadful and terrifying; but the counter sign produces happiness and joy because it brings success.

### **The Benefits of Asubha Bhāvanā**

(1) A meditator who reached jhāna in any one of the ten kinds of corpses attains the perception of foulness (*asubha saññā*), and can well suppress his greed (*lobha*). So he is free from lust, passions and frivolity, and he resembles an Arahant.

The young bhikkhu, Vaṅgīsa, was on his alms-round when he met an exceptionally beautiful woman who offered him food. Immediately strong lust was aroused in his heart, and he had to call for help from his teacher, Venerable Ānanda. The latter reminded him to recall the sign of foulness. As soon as he could recall the sign of foulness that he had developed formerly, his lust died down, and he could move on freely.



(2) Generally speaking, *asubha bhāvanā* is suitable to persons with greedy or lustful temperament. But individually the bloated corpse or *uddhumātaka bhāvanā* suits one who is lustful about beautiful shape since it makes evident the disfigurement of the body's shape.

(3) The blue-black corpse with patchy discolouration or *vinīlaka bhāvanā* suits one who is lustful about the body's colour since it makes evident the disfigurement of the skin's colour.

(4) The festering corpse with pus oozing out or *vipubbaka bhāvanā* suits one who is lustful about the smell of the body aroused by scents, perfumes, etc., since it makes evident the evil disgusting smells connected with this corpse.

(5) The repulsive corpse cut in the middle or *vicchiddaka bhāvanā* suits one who is lustful about the compactness in the body since it makes evident the hollowness inside it.

(6) The gnawed corpse or *vikkhāyitaka bhāvanā* suits one who is lustful about accumulation of flesh in such parts of the body as the breasts and the buttocks since it makes it evident how a fine accumulation of flesh comes to nothing.

(7) The scattered corpse or *vikkhittaka bhāvanā* suits one who is lustful about the grace of the limbs since it makes it evident how limbs can be scattered and repulsive.

(8) The hacked and scattered corpse or *hata-vikkhittaka bhāvanā* suits one who is lustful about a

fine body as a whole since it makes it evident the disintegration of the body as a whole.

(9) The bleeding corpse or *lohitaṭka bhāvanā* suits one who is lustful about elegance produced by ornaments since it makes evident its repulsiveness when smeared with blood.

(10) The worm-infested corpse or *puḷuvaka bhāvanā* suits one who is greedy about ownership of the body since it makes it evident how the body is shared with many worms and maggots.

(11) A skeleton or *aṭṭhika bhāvanā* suits one who is lustful about fine teeth since it makes evident the repulsiveness of the bones in the body.

(12) But as regards the tenfold foulness, just as it is only by virtue of its rudder or steering ore that a boat keeps steady in a river with turbulent waters and a rapid current, and it cannot be steadied without a rudder, so too here, owing to the repulsiveness of the corpse, the meditating mind can be kept steady on the sign of foulness by virtue of the applied thought (*vitakka*), and it cannot be steadied without *vitakka*. That is why there is only the first *jhāna* here, not the second and the rest.

(13) Although this meditation subject appears to be foul and repulsive, still it arouses joy and happiness in him by his seeing its advantages thus: "Surely in this way I shall be liberated from ageing and death." It is just as a huge garbage heap does to a flower-scavenger who sees the advantages thus: "Now I shall get a huge wage."

(14) This foulness, while of ten kinds, has only one characteristic, which is the impure, stinking, disgusting and repulsive nature. And foulness appears with this characteristic not only in a dead body but also in a living one.

The Elder Mahā Tissa, who lived in Cetiya-pabbata, saw foulness in a woman's body which appeared only as a skeleton to him.

The same phenomenon happened to the novice attendant on the Elder Saṅgharakkhita while he was watching the king riding an elephant.

The reason is that a living body is just as foul as a dead one, only the characteristic of foulness is not evident in a living body because it is hidden by temporary adornments.

### **The Nature of the living Body**

Now what is the nature of the living body? It is a collection of over three hundred bones, joined by one hundred and eighty joints, bound together by nine hundred sinews, plastered over with nine hundred pieces of flesh, enveloped in the moist inner skin, enclosed in the outer thin skin, with orifices here and there, constantly trickling like a grease pot.

It is inhabited by a community of worms, the home of disease, the basis of painful states, perpetually oozing out repulsive excrements from the nine orifices. And from the ninety-nine thousand pores of the body stale sweat seeps most of the time, and blue flies and their like buzz round it.

If this body is left unattended with tooth-sticks, mouth-washing, head-anointing, bathing and dressing, its universal foulness and repulsiveness will be evident. So there is no distinction between a king's body and an outcaste's in so far as its impure, stinking, nauseating repulsiveness is concerned.

Yet by removing the dirt of the teeth with tooth-sticks, washing the face and the body frequently, covering the private parts with cloth of all sorts, smearing the body with sweet-smelling unguent of various colours, beautifying the face in various ways, spraying the body with perfumes, adorning it with flowers and ornaments and so on, people make it fit to be grasped as "I", as "mine".

Hence men, not knowing the true intrinsic nature of its characteristic "foulness", because it is hidden by this temporary adornment, lust after women, and women after men. But in reality there is not the minutest spot that is fit to lust after. That is the reason why head-hair, body-hair, nails, teeth, saliva, mucus, excrement, urine, etc., become repulsive once they have dropped from the body. People detest them and don't want to touch them.

But, even though the remaining parts of the body are just as repulsive, they take them as agreeable, desirable, permanent, pleasant, self, because they are wrapped with the darkness of ignorance and attached to themselves with greed.

They resemble the old jackal who, seeing a kimsuka tree with red blossoms, in the wood, imagines

every flower on the tree to be a piece of meat although he has chewed the fallen flowers and could find nothing fit to eat.

So a capable person should apprehend the sign whenever the aspect of foulness is manifest, whether in a living body or in a dead one, and should make use of the meditation subject to reach absorption (jhāna).

There was a jackal chanced to see  
A flowering kimsuka in a wood;  
In haste he went to where it stood:  
'I have found a meat-bearing tree!'

He chewed the blooms that fell, but could,  
Of course, find nothing fit to eat;  
He took it thus: 'Unlike the meat  
There on the tree, this is no good'.

A wise man will not think to treat  
As foul only the part that fell,  
But treats as foul the part as well  
That in the body has its seat.

Fools cannot in their folly tell;  
They take the body to be fair,  
And soon get caught in Evil's snare  
Nor can escape its painful spell.

But since the wise have thus laid bare  
This filthy body's nature, so,  
Be it alive or dead, they know  
There is no beauty lurking there.

**References**

- (1) *'Visuddhi Magga' by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol.I, pp.339-377.*
- (2) *'Visuddhi Magga' translated into Myanmar by Ven. Sobhana, Vol.II, pp.1-64.*
- (3) *'The Path of Purification' (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated into English by Bhikkhu Ñāṇamoli, pp.185-203.*
- (4) *'The Path of Purity' (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated by Pe Maung Tin, PTS 1971, pp.205-225.*

**Review Questions**

- 1 Describe the ten kinds of corpses. Why should we meditate on the foulness of a corpse?
- 2 What is the normal procedure for undertaking asubha bhāvanā?
- 3 How should a meditator go to a corpse and apprehend the sign of foulness in eleven ways?
- 4 How do meditation signs appear in the meditation of foulness? What should a meditator do if he loses his newly acquired sign?
- 5 Describe the three stages of uddhumātaka bhāvanā.
- 6 Why did the Buddha prescribe asubha bhāvanā for new bhikkhus? What are the benefits of asubha bhāvanā?

- 7 Why is it said that of all the meditation subjects the bloated corpse (uddhumātaka) is the most difficult to get?
- 8 How should one undertake ‘uddhumātaka bhāvanā’ to attain the ‘perception of repulsiveness’?
- 9 Why is ‘asubha bhāvanā’ included among the four ‘guardian meditations’ (Caturārakkha Kammatthānas)?
- 10 How should one undertake the meditation on foulness with a blue-black corpse (vinīlaka)?
- 11 If one comes across a festering corpse (vipubbaka), how can one practise asubha bhāvanā to attain the first jhāna?
- 12 Can one practise asubha bhāvanā with a human bone? What will be the meditation signs and the highest concentration attainable?
- 13 How can one carry out the meditation on foulness (asubha bhāvanā) with the powerful support of the fourth rūpāvacara jhāna?
- 14 How can a person, who has already attained the fourth rūpāvacara jhāna practise ‘pūlvaka bhāvanā’ to get ‘asubha saññā’ quickly?
- 15 Should one reflect on all the ten kinds of corpses to get ‘asubha saññā’? What are the benefits that each kind of corpse can offer?
- 16 Should a meditator practise asubha bhāvanā nowadays? Why?

- 17 Why does a human corpse, though it appears to be foul and repulsive, arouse joy and happiness in a meditator?
- 18 How does the impure, stinking, disgusting and repulsive nature appear not only in a dead body but also in a living body?



**CHAPTER III**  
**DEVELOPMENT OF CONCENTRATION**  
**BY SIX RECOLLECTIONS**  
*(Cha-Anussati Niddesa)*

**Ten Recollections**

Ten kinds of recollection (*anussati*) are listed next after ten kinds of foulness. Of the ten recollections six will be described here.

‘*Anussati*’ is a combination of ‘*anu*’ and ‘*sati*’. ‘*Anu*’ means ‘repeated’ or ‘proper’ and ‘*sati*’ is the mental factor known as ‘mindfulness’.

So ‘*anussati*’ means ‘repeated mindfulness’ or ‘proper mindfulness’ for a well-born man who has entered the religious life through faith in the Triple Gem.

The ten recollections or *anussatis* are:

1. *Buddhānussati* – the recollection of the Buddha; it is the repeated recollection of the attributes of the Buddha.
2. *Dhammānussati* – the recollection of the Dhamma; it is the repeated recollection of the attributes of the dhamma.
3. *Samghānussati* – the recollection of the Saṃgha; it is the repeated recollection of the special qualities of the Community of monks.

4. *Sīlānussati* – the recollection of morality or virtue; it is the repeated recollection of the special qualities of morality or virtue (sīla).
5. *Cāgānussati* – the recollection of generosity or almsgiving; it is the repeated recollection of the special qualities of free generosity.
6. *Devatānussati* – the recollection of deities; it is the repeated recollection of the special qualities of one's own faith, etc., as its object with deities standing as witnesses.
7. *Maraṇānussati* – the recollection of death; it is the repeated recollection of death with the termination of the faculty (jīvitindriya) as its object.
8. *Kāyagatāsati* – the mindfulness occupied with the body; it is mindfulness that has as its object the repulsive nature of the bodily parts consisting of head-hairs, body-hairs, etc.
9. *Ānāpānassati* – mindfulness of breathing; it is mindfulness that has as its object the sign of in-breaths and out-breaths.
10. *Upasamānussati* – the recollection of peace or Nibbāna; it is mindfulness that

has as its object the attributes of Nibbāna which is the cessation of all suffering.

## The Recollection of the Buddha

### *(Buddhānussati)*

Buddhānussati is the first of the ten Recollections. It is the repeated recollection of the attributes of the Buddha. The development of Buddhānussati comes to success in him who has absolute confidence (*aveccappasāda*), not in any other.

The absolute confidence is one of the first three 'factors of stream entry' (*sotāpanna*) (*S.v.196*). It is the unshakable confidence accompanied with clarity of mind brought about by the correct understanding of the attributes of the Buddha. It is not moved and shaken by the wind of wrong belief.

However, the confidence which is similar to the Noble Path confidence (*ariya-magga-saddhā*) may also be taken as the absolute confidence.

Now a meditator with absolute confidence who wants to practise Buddhānussati should learn the meditation subject from a competent teacher, go into solitary retreat in a favourable abode and recollect the special attributes of the Enlightened One as follows.

*“Itipi so Bhagavā* – *Araham*  
 – *Sammāsambuddho*  
 – *Vijjācaraṇasampanno*  
 – *Sugato*

- *Lokavidū*
- *Anuttaropurisadammasārathi*
- *Satthā devamanussānam*
- *Buddho*
- *Bhagavā*”.

He should recollect the attributes, repeatedly with the correct understanding in the following way:-

(1) *So Bhagavā itipi Araham*

The Blessed One is known as Araham because he has destroyed all defilements and become noble, worthy of special veneration by all men, devas and brahmās.

(2) *So Bhagavā itipi Sammāsambuddho*

The Blessed One is known as Sammāsambuddho because he is fully enlightened and has fully-realized all that should be known by himself.

(3) *So Bhagavā itipi Vijjācaraṇasampanno*

The Blessed one is known as Vijjācaraṇasampanno because he is proficient in supreme wisdom and in the practice of moral conduct.

(4) *So Bhagavā itipi Sugato*

The Blessed One is known as Sugato because of being gone to an excellent place (Nibbāna) and because he speaks only what is true and beneficial.

(5) *So Bhagavā itipi Lokavidū*

The Blessed One is known as Lokavidū because he knows the three worlds: the world of living beings

(satta-loka), the world of conditioned things (saṅkhāraloka), and the world of location or the planes of existence (okāsa-loka)

(6) *So Bhagavā itipi Anuttaro purisadammasārathi*

The Blessed One is known as Anuttaro purisadammasarathi because he is incomparable in taming those who deserve to be tamed.

(7) *So Bhagavā itipi Satthā devamanussānam*

The Blessed One is known as Satthā devamanussānam because he is the guiding teacher of gods (devas and brahmās) and men.

(8) *So Bhagavā itipi Buddhō.*

The Blessed One is known as Buddhō because he himself is fully enlightened and he can enlighten others.

(9) *So Bhagavā itipi Bhagavā*

The Blessed One is known as Bhagavā because he is the most exalted and blessed One.

## 1 The Recollection of 'Araham'

Herein, the meditator first recollects the attribute of Araham in more detail as follows.

The Blessed One is known as Araham because

- (1) He is very far away from all defilements (kilesās),
- (2) He has destroyed all his enemies known as kilesās,
- (3) He has destroyed all the spokes of the wheel of saṃsāra,

- (4). He is specially worthy of receiving the four requisites as well as the special veneration of men and gods,
- (5) He is free from secret evil doing in all places.

(1) The Buddha stands utterly remote and far away from all defilements because he has totally eradicated all defilements together with any natural bent or inclination by means of the Path wisdom (Arahattamagga). Because of such remoteness (*ārakā*), he is accomplished (*arahanta*) and known as *Araham*.

(2) The Blessed One has destroyed all his enemies called defilements including lust, hatred and delusion with his most powerful weapon known as Arahattamagga, the Path-wisdom. Because he has destroyed (*hata*) all his enemies (*ari* or *ara*), he is accomplished (*arahanta*) and known as *Araham* also.

(3) Now the wheel of the round of rebirths with its hub made of ignorance (*avijjā*) and craving (*tanhā*), with its spokes consisting of kamma-formations (*puññābhisāṅkkāra*, *apuññābhisāṅkhāra*, *ānenjābhisāṅkhāra*), with its rim of ageing and death (*jarāmāraṇa*), which is joined to the chariot of triple becoming (*kāmabhava*, *rūpabhava*, *arūpabhava*) by piercing it with the axle made of the origin of cankers (*āsavas*), has been revolving throughout time that has no beginning.

All this wheel's spokes (*ara*) have been destroyed (*hata*) by the Buddha at the Pinnacle of Enlightenment, as he stood firm with the feet of energy (*vīriya*), on the ground of morality (*sīla*), wielding with the hand of faith (*saddhā*) the axe of wisdom (*magga-ñāṇa*) that

destroys kamma. Because he has thus destroyed (hata) all the spokes (*ara*) of the wheel of saṃsāra, he is accomplished (*arahanta*) and is known as *Āraham* also.

Or alternatively, it is the beginningless round of rebirths that is called the 'Wheel of Saṃsāra'. Ignorance (*avijjā*) is its hub because it is its root. Ageing-and-death (*jarāmāraṇa*) is its rim because it terminates it. The remaining ten factors of the Dependent origination (*Paṭiccasamuppāda*) are its spokes because ignorance is their root and ageing-and-death their termination.

Herein, ignorance (*avijjā*) is the ignorance of suffering, the ignorance of the cause of suffering, the ignorance of the cessation of suffering and the ignorance of the path that leads to the cessation of suffering. And the ignorance of the faults of sensual becoming (*kāma bhava*) is a condition for the arising of kamma-formations (*saṅkhāra*) in sensual becoming; the ignorance of the faults of the fine-material becoming (*rūpa bhava*) is a condition for the arising of kamma-formations in fine-material becoming. The ignorance of the faults of the immaterial becoming (*arūpa bhava*) is a condition for the arising of kamma-formations in the immaterial becoming.

The kamma-formations in sensual becoming are a condition for rebirth consciousness and other resultant consciousness in sensual becoming. And similarly with the rest (*saṅkhāra paccayā viññānam*).

Rebirth consciousness and other resultant consciousness in sensual becoming are a condition for the arising of

mentality-materiality (*nāma-rūpa*) in sensual becoming. Similarly in fine-material becoming (*viññāṇa paccayā nāma-rūpaṃ*). Mentality in immaterial becoming is a condition for the arising of mentality in immaterial becoming.

Mentality-materiality in sensual becoming is a condition for the sixfold base (*āyatana*) in sensual becoming. Mentality-materiality in fine-material becoming is a condition for three bases in fine-material becoming. Mentality in immaterial becoming is a condition for one base in immaterial becoming. (*Nāma-rūpapaccayā saḷāyatanam*)

The sixfold base in sensual becoming is a condition for six kinds of contact (*phassa*) in sensual becoming. Three bases in fine-material becoming are conditions for three kinds of contact in fine-material becoming. The mind base alone in immaterial becoming is a condition for one kind of contact in immaterial becoming. (*Salāyatana paccayā phasso*)

The six kinds of contact in sensual becoming are conditions for six kinds of feeling (*vedanā*) in sensual becoming. Three kinds of contact in fine-material becoming are conditions for three kinds of feeling in fine-material planes. One kind of contact in immaterial becoming is a condition for one kind of feeling in immaterial planes. (*Phassa paccaya vedanā*).

The six kinds of feeling in sensual becoming are conditions for the six types of craving (*taṇhā*) in sensual becoming. Three kinds of feeling in fine-material becoming are conditions for the three types of



craving in fine - material planes. One kind of feeling in immaterial becoming is a condition for one type of craving in immaterial planes. (*Vedanā paccayā taṇhā*)

The six types of craving in sensual becoming are conditions for the four types of clinging (*upādāna*) in sensual becoming. Three types of craving in fine - material planes and one type of craving in immaterial planes are conditions for the clinging there. (*Taṇhā paccayā upādānam*)

The clinging or strong attachment, etc., are the conditions for becoming and the rest. (*Upādāna paccayā bhavo – kamma-bhava and upapatti bhava*) How? Here someone, thinking “I shall enjoy sense-pleasures,” misconducts himself in deed, in word and in thought on account of his attachment to sense-desires. Owing to the fulfilment of his misconduct he reappears in a state of woe. The kamma that is the cause of his reappearance there is kamma-process becoming (*kamma-bhava*), the aggregates generated by the kamma are rebirth-process becoming (*upapatti-bhava*); the generating of the aggregates is birth (*jāti*), their maturing is ageing (*jarā*), their dissolution is death (*maraṇa*).

Another one, thinking “I shall enjoy celestial bliss,” lives a good life. Owing to the fulfilment of his good conduct he reappears in a sense-sphere heaven. The kamma that is the cause of his reappearance there is kamma-process becoming; the generating of the aggregates is birth, their maturing is ageing, their dissolution is death.

Another one, thinking “I shall enjoy the delights of the Brahmā world, develops loving-kindness (*metta*),

compassion (*karuṇā*), gladness (*muditā*), and equanimity (*upekkhā*). Owing to the fulfilment of the meditative development he is reborn in the Brahmā world. The kamma that is the cause of his rebirth there is the kamma-process becoming, and the rest is as before. And the same with the interpretations based on the remaining kinds of clinging.

According to the causal relations already stated, ignorance (*avijjā*) is the cause (*paccaya*) and kamma-formations (*saṅkhāra*) is the effect (*paccayuppanna*), and again both these states are causally arisen. The knowledge that discerns the causes and the effects is known as the knowledge that discerns the dhammas as they exist (*dhammathitināṇa*). The whole causal relations can be discerned in this way: saṅkhāra is the cause, viññāṇa is the effect; viññāṇa is the cause, nāmarūpa is the the effect; and so on.

In the wheel of saṃsāra (*Paṭiccasamuppāda*), ignorance and kamma-formations represent one layer; consciousness, mentality-materiality, the sixfold base, contact and feeling, another layer; craving, clinging and becoming, another layer; and birth, ageing-and-death, another layer.

Here the first layer belongs to the past period (*kāla*); the two middle layers to the present period; and birth, ageing-and-death to the future period.

In these three periods; when ignorance and kamma-formations are taken as the past causes, then craving, clinging and becoming should also be taken; so these five states are the round of kamma (*kamma-vatṭa*) in

the past. The five beginning with consciousness are the round of kamma-result (*vipāka-vatṭa*) in the present.

Again when craving, clinging and becoming are taken as the present causes, then ignorance and kamma-formations should also be taken; so these five states are the round of kamma in the present. As birth and ageing-and-death are described as the results of the round of kamma in the present, consciousness, mentality-materiality, the sixfold base, contact and feeling should be taken as the results as well. So these five states also represent the round of kamma-result in the future.

So there are five causes in the past, five effects in the present, five causes again in the present, and five effects in the future. Altogether there are twenty aspects.

Besides there is one link between kamma-formations and consciousness, one link between feeling and craving, and one more link between becoming and birth in the wheel of saṃsāra.

Thus the Blesse One knew, saw, understood and penetrated in all aspects this depending arising (*paṭiccasamuppāda*) with its four layers, its three periods, its twenty aspects, and its three links. That understanding is known as knowledge (*ñāṇa*) in the sense of knowing. It is known as wisdom (*paññā*) in the sense of knowing penetratively in various ways (*pajānana*).

Thus, in discerning the causes, the wisdom that knows penetratively in various ways is taken to be

dhammaṭṭhiti-ñāṇa. As the Blessed One understood correctly the wheel of existence (*paṭiccasamuppāda*) with dhamma-ṭṭhiti-ñāṇa, he became dispassionate from it detached from it, and liberated from it. So he destroyed the spokes of the wheel of the round of rebirths.

Because the spokes of the wheel of saṃsāra have been totally destroyed, the Blessed One is accomplished (*arahana*) and known as 'Araham'.

(4) It can be truly said that the Buddha is the noblest in the three worlds because his mind is the purest and his wisdom, the greatest. Because he is the noblest, any offering to him will bring the greatest benefits to the givers. So he is most worthy of offerings and special veneration.

For when a Perfect One has arisen, important deities and human beings pay homage to none else; for Brahmā Sahampati paid homage to him with a jewelled garland as big as Mount Meru, and other deities did so according to their means.

Among human beings all the kings in Jambūdīpā including King Bimbisāra and King Ajātasattu of Magadha and the King of Kosala made great offerings and paid high respect to the Buddha. Even Asoka renounced wealth to the amount of ninety-six millions for the Buddha's sake for founding eighty-four thousand monasteries throughout all Jambūdīpā.

And so, with all these, what need to speak of others? Because of this worthiness of offerings and special veneration, the Blessed One is called Araham.

(5) Those fools in the world, who regard themselves as wise persons though they lack wisdom, perform evil deeds in secret for fear of getting a bad name.

Since the Buddha has already destroyed all defilements which are the root causes of performing evil deeds, he never performed any evil deed even in secret. Because of the absence of secret evil doing (*a + raha*), the Blessed One is '*Araham*' also.

So in every way,  
 The Sage of remoteness unalloyed,  
 Vanquished defiling foes deployed,  
 The spokes of rebirth's wheel destroyed,  
 Worthy of requisites employed,  
 Secret evil he does avoid:  
 For these five reasons he may claim  
 This word 'accomplished' for his name.

## 2 Recollection of 'Sammāsambuddha'

The Blessed One is fully enlightened (*sammāsambuddha*) because he knows all things rightly and by himself. To elaborate, he knows with special knowledge all things (the Four Noble Truths) that should be known with special knowledge. Formerly he knew with insight knowledge (*vipassanā-ñāṇa*), and later he knows with his omniscience (*Sabbaññutañāṇa*).

He knows fully the Noble Truth of Suffering known as *Pariññeyya Dhamma* that should be fully known. He also knows penetratively the Noble Truth of the Cause of Suffering called *Pahātabba Dhamma* that should be eradicated, and he has abandoned craving (*taṇhā*) that should be abandoned.

He realizes penetratively the Noble Truth of the Cessation of Suffering called *Sacchikātabba Dhamma* that should be realized penetratively. He also knows the things to be developed called *Bhāvetabba Dhamma* that must be developed and he has developed them.

Thus the Buddha himself said to the Brahman Sela thus:

“What must be directly known in directly known,  
What has to be developed has been developed,  
What has to be abandoned has been abandoned,  
And that, brahman, is why I am enlightened.”

(*Sn. 558*)

Besides, he has understood all things rightly by himself step by step thus: the cakkhu-pasāda called the eye is the Truth of Suffering; the craving (*taṇhā*) in the past existence that originates the cakkhu-pasāda by being its root-cause is the Truth of the Origin of Suffering; the non-occurrence of both is the Truth of the Cessation of Suffering; the Noble Practice that is the act of understanding the cessation of suffering is the Truth of the Path that leads to the Cessation of Suffering. And so too in the case of the ear, the nose, the tongue, the body and the mind.

And the following things should be construed (explained or understood) in the same way:

The six external bases (*āyatana*) beginning with visible objects,

The six types of consciousness (*viññāṇa*) beginning with eye-consciousness,

The six kinds of contact (*phassa*) beginning with eye contact,

The six kinds of feeling (*vedanā*) beginning with the eye-contact-born feeling (*cakkhu-samphassajā vedanā, ....*),

The six kinds of perception (*saññā*) beginning with the perception of visible objects (*rūpa saññā*),

The six kinds of volition (*cetanā*) beginning with volition about visible objects (*rūpasañcetanā*),

The six kinds of craving (*taṇhā*) beginning with the craving for visible objects (*rūpa taṇhā*),

The six kinds of applied thought (*vitakka*) beginning with the initial application about visible objects (*rūpa vitakka*),

The six kinds of sustained thought (*vicāra*) beginning with the sustained application on visible objects (*rūpa vicāra*),

The five aggregates of existence beginning with the material aggregate (*rūpakkhanda*),

The ten kasinas,

The ten recollections (*anussatis*),

The ten perceptions of foulness beginning with the perception of the bloated (*uddhumātaka saññā*),

The thirty-two aspects of the body (*koṭṭhāsa*) beginning with head hairs,

The twelve bases (*āyatanas*),

The eighteen elements (*dhātus*),

The nine kinds of becoming (*bhava*) beginning with sensual becoming (*kāma bhava*),

The four rūpāvacara jhānas,

The four measureless states (*appamaññā*) beginning with the development of lovingkindness (*mettā bhāvanā*),

The four immaterial attainments (*arūpa samāpatti*),

The factors of Dependent Arising (*Paṭiccasamuppāda*) in reverse order (*paṭiloma*) beginning with ageing-and-death and in forward order (*anuloma*) beginning with ignorance.

Herein, this is the construction of a single factor of Dependent Arising: Ageing-and-death is the Truth of Suffering, birth is the Truth of the Cause of Suffering, the escape from both is the Truth of Cessation of Suffering, the practice that leads to the understanding of the Truth of Cessation of Suffering (Nibbāna) is the Truth of the Path that leads to the Cessation of Suffering.

Thus, by reflecting on one dhamma, he could understand all dhammas correctly without any misconception. He understands by himself step by step with *anubodha-ñāṇa* and *paṭibodha-ñāṇa*. Hence it was said above: “He is fully enlightened because he knows all things rightly and by himself.” So he is known as Sammāsambuddha.

### 3 The Recollection of ‘Vijjācaraṇasampanna’

Because the Blessed One is endowed with the special clear vision called ‘*vijjā*’ and the virtuous conduct called ‘*caraṇa*’, he is known as ‘*vijjācaraṇasampanna*’.



Herein, as to special wisdom, there are three kinds of special wisdom as well as eight kinds of special wisdom. The three kinds should be understood as stated in *Bhayabherava Sutta (M.1, 22f)* as follows.

- (1) *Pubbenivāsānussati* – the power to recollect one's former existences and former worlds;
- (2) *Dibbacakkhu* – the divine eye or clairvoyance which enables one to see all visible forms, far or near, coarse or subtle, and also dying persons and their reappearance after death in new existences according to their respective kammās;
- (3) *Āsavakkhaya-ñāṇa* – the wisdom which associates with Arahattamagga that can extinct all cankers (āsavas).

The eight kinds of special wisdom should be understood as stated in *Ambatṭha Sutta (D.i, 100)* as follows.

- (1) *Vipassanāñāṇa* – ten stages of insight knowledge which penetrates into psycho-physical phenomena;
- (2) *Manomayiddhiñāṇa* – the wisdom to create forms identical to oneself;
- (3) *Iddhividha-ñāṇa* – the wisdom of creating various forms, flying through the air walking on water, diving into the earth, etc.,

- (4) *Dibbasota-nāṇa* – the divine ear or clairaudience which enables one to hear all sounds, far or near, coarse or subtle;
- (5) *Cetopariya-nāṇa* – the wisdom to read others' minds and know their thoughts;
- (6) *Pubbenivāsa-nāṇa* – the wisdom to recollect one's former existences and former worlds;
- (7) *Dibbacakkhuṇāṇa* – the divine eye or clair-voyance;
- (8) *Āsavakkhaya-nāṇa* – the wisdom associated with Arahattamagga.

[The brief notation for the three special wisdoms is 'Pu-Di-Ā' and for the eight special wisdoms is (Vi-Ma-Id-Di-Ce-Pu-Di-Ā'.)]

The fifteen kinds of virtuous conduct (*carāṇa*) should be understood as follows.

- (1) *Sīlasamvara* – restraint by morality;
- (2) *Indriya - Samvara* – guarding the doors of the sense-faculties;
- (3) *Bojanamattaññutā* – knowledge of the right amount in eating;
- (4) *Jāgariyanuyoga* – constant effort to be vigilant for meditation;
- (5) *Saddhā* – faith and confidence in the Triple Gem;
- (6) *Sati* – mindfulness of meritorious deeds;

- (7) *Viriya* – energy or effort in meritorious deeds;
- (8) *Bahusacca* – wide knowledge of the Dhamma;
- (9) *Paññā* – wisdom;
- (10) *Hiri* – moral shame;
- (11) *Ottappa* – moral dread;
- (12) Rūpāvacara First Jhāna
- (13) Rūpāvacara Second Jhāna
- (14) Rūpāvacara Third Jhāna
- (15) Rūpāvacara Fourth Jhāna
- } Four meditative absorptions in the fine-material sphere

[Note: Numbers (5) to (11) represent the seven qualities of an upright person.]

It is precisely by means of these fifteen qualities that a noble disciple conducts himself and goes to the deathless. This is why it is called virtuous conduct.

Now the Blessed One is endowed with these eight kinds of special wisdom and these fifteen kinds of virtuous conduct. So he is known as ‘*Vijjācaraṇa-sampanna*’.

Herein, the Buddha’s possession of special wisdom consists in the fulfilment of his Omniscience (*Sbbaññutañāṇa*) while his possession of virtuous conduct consists in the fulfilment of his Great Compassion (*Mahākaruṇā*).

He knows through omniscience what is good and harmful for all beings, and through compassion he warns them of harm and exhorts them to do good.

#### 4 The Rcollection of 'Sugata'

The Blessed One is called '*Sugata*' because of

- (i) having a good and blameless manner of going,
- (ii) being gone to an excellent place,
- (iii) having gone rightly, and
- (iv) speaking rightly.

(1) To elaborate, '*Sugata*' means 'good manner of going'; the Buddha's manner of going is good, pure and blameless in all respects. And what is that manner of good going? It is the Noble Eightfold Path; for by means of that manner of going he has 'gone' without attachment even to sugati bliss in the direction of safety. Because of the good manner of going, he is known as '*Sugata*'.

(2) And it is to the deathless 'Nibbāna', the excellent place, that he has gone (*gata*). Thus he is '*Sugata*' also because of having gone to an excellent place.

(3) And he is rightly gone, without going back again to the defilements abandoned by each Path wisdom. He does not again turn, return, go back to the defilements abandoned by Sotāpatti-magga; thus he is Sugata. .... He does not again turn, return, go back to the defilements abandoned by Arahatta-magga; thus he is Sugata. (*Mahāniddeśa Pāḷi*)

(3) Alternatively, he has rightly gone from the time of making his resolution at the feet of Dipaṅkarā Buddha up till the time of his full-enlightenment, by working for the welfare and happiness of the whole

world through the fulfilment of the thirty perfections and through following the right way without deviating towards either of the two extremes, that is to say, towards eternalism (*sassata diṭṭhi*) or annihilationism (*uccheda diṭṭhi*), towards indulgence in sense pleasures (*kāmasukhallikānuyoga*) or self-mortification (*attakilamathānuyoga*).

(4) The Blessed One speaks rightly; he speaks only the fitting speech in the fitting place. Thus he is called '*Sugata*'.

There is a Sutta in *Majjhima Nikāya* (M.i. 395) which describes that the Buddha avoids four kinds of speech and speaks only two kinds.

The Buddha does not speak the following four kinds of speech:

- (i) The speech which is untrue and incorrect, conducive to harm, and displeasing and unwelcome to others;
- (ii) the speech which is untrue and incorrect, conducive to harm, but pleasing and welcome to others;
- (iii) the speech which is true and correct, but conducive to harm, and displeasing and unwelcome to others.
- (iv) the speech which is true and correct, but conducive to harm, though pleasing and welcome to others.

The Blessed One knows the time to expound the following two kinds of speech:

- (v) the speech which is true and correct, conducive to good, but displeasing and unwelcome to others;

(vi) the speech which is true and correct, conducive to good, and pleasing and welcome to others.

As the Buddha always speaks rightly and speaks the fitting speech in the fitting place, he is called ‘Sugata’.

## 5 The Recollection of ‘Lokavidū’

The Blessed One is known as ‘*Lokavidū*’, because he has known the world in all ways. For the Blessed One has experienced, known and penetrated the world of formations (*saṅkhāraloka*) in all ways as to its basic nature of suffering (*dukkha*), the cause for its arising (*samudaya*), its cessation (*nirodha*), and the means to its cessation (*magga*).

This statement is in accord with the following words of the Buddha:

“O Rohitassa deva, that there is a world’s end where one neither is born nor ages nor dies nor passes away nor reappears, which is to be known or seen or reached by travel on foot – that I do not say. Yet I do not say that there is an end of suffering without reaching the world’s end. Rather it is in this one-fathom-long body with its perceptions and its consciousness that I make known the world, the arising of the world, the cessation of the world, and the way leading to the cessation of the world.

“It is utterly impossible to reach the end of the world by travel. But there is no escape from suffering until the world’s end has been reached.

“Now the Blessed One has known the world, is endowed with good wisdom, has practised the Noble Practice, has extinguished all defilements, has reached the world’s end as he is not going to be reborn again, and has known the world’s end. So he will not long for either this world or another world.”

(S. i, 62)

Moreover, there are three worlds: the world of formations (*saṅkhāra-loka*), the world of beings (*satta-loka*), and the world of location (*okāsa-loka*). Herein in the passage ‘The world is just one: all beings subsist by nutriment (*Sabbe sattā āhāra ṭhitikā*)’ (*Ps. i. 122*) the world of formations is to be understood.

In the passage ‘The world is eternal or the world is not eternal’ (*M.i.426*) it is the world of beings that is referred to. In the passage ‘In the place where the sun and the moon go round, it is shining brightly by the light of the sun and the moon. There are one thousand worlds as large as this world. And, in those one thousand worlds your power holds sway’ (*M. i, 328*) the world of location is to be understood. That world also the Blessed One has known in all respects.

Indeed the Buddha knows the world of formations also in all respects thus: “The world is one: all beings subsist by nutriment. There are two worlds: mentality and materiality. There are three worlds: three kinds of feeling. There are four worlds: four kinds of nutriment. There are five worlds: five aggregates as objects of clinging. There are six worlds: six internal bases. There are seven worlds: seven stations of consciousness

(*satta viññāṇa thiti*). There are eight worlds: eight worldly conditions (*loka-dhamma*). There are nine worlds: nine abodes of beings (*sattāvāsa*). *There are ten worlds: ten bases (āyatana)*. There are twelve worlds: twelve bases (*āyatana*). There are eighteen worlds: eighteen elements (*dhāhu*). (Ps. i, 122)”

[Note: The seven stations of consciousness are (1) sense sphere, (2) Brahmā's retinue, (3) Ābhassara Deities, (4) Subhakiṇṇa Deities, (5) base consisting of boundless space, (6) base consisting of boundless consciousness, (7) base consisting of nothingness (*D. iii, 253*)

The eight worldly conditions are (1) gain, (2) loss, (3) praise (4) blame, (5) many companions, (6) few companions, (7) happiness or bliss, (8) sorrow or suffering. (*D. iii, 260*)

The nine abodes of beings are (1) to (4) as in stations of consciousness, (5) asaṅṅāsatta plane, (6) - (9) the four immaterial planes. (*D.ii, 263*)

According to Paṭisambhidāmagga, the nine abodes of beings are (1) nānattakāya nānattasaṅṅī - human plane and deva planes, (2) nānattakāya ekattasaṅṅī - four woeful abodes, three first jhāna planes, (3) ekattakāya nānattasaṅṅī - second jhāna and third jhāna planes according to pañcaka method, (4) ekatta-kāya ekattasaṅṅī - three fourth jhāna planes, vehapphala plane, five suddhāvāsa planes, (5) asaṅṅāsatta plane, (6)-(9) the four immaterial planes.

The ten bases are eye, ear, nose, tongue, body, visible object, sound, odour, taste, tangible object.



The twelve bases are eye-base, ear-base, nose-base, tongue-base, body-base, mind-base, visible object, sound, odour, taste, tangible object, and mind object.

The 18 elements are cakkhu-dhātu, sota-dhātu, ghāna-dhātu, jivhā-dhātu, kāyadhātu, mano-dhāta, rupa-dhātu, sadda-dhātu, gandha-dhātu, rasa-dhātu, phoṭṭhabba-dhātu, cakkhu-viññāṇa dhātu, sota-viññāṇa dhātu, ghāna-viññāṇa dhātu, jivhā - viññāṇa dhāts kāya - viññāṇa dhātu, mano-viññāṇa dhātu. (Dr.M.T.Mon: Essence of Buddha Abhidhamma, pp. 290-291)]

The Blessed One also knows the world of beings in all ways as he knows all beings' habits, knows their inherent tendencies, knows their temperaments, knows their bents; knows them as with little dust on their eyes and with much dust on their eyes, with keen faculties and with dull faculties, with good behaviour and with bad behaviour, easy to teach and hard to teach, capable and incapable of achievement. (*Ps. i, 121*)

And as the world of beings so also the world of location. He knows that the number of worlds is infinite and the extension of the universe is unlimited. He also knows that some worlds are being destroyed and some are being formed by pure natural causes and that there are no Almighty Gods who create and destroy the worlds. He has experienced, known and penetrated the world systems with the infinite knowledge of the Enlightened Ones.

Because the Blessed One knows all the three worlds in all ways, he is truly the 'Knower of worlds'. So he is known as 'Lokavidū'.

## 6 The Recollection of 'Anuttaro-purisadammasarathi'

'*Anuttaro*' means '*incomparable*'. There is no one more distinguished in special qualities than the Buddha and none to be compared with him; thus he is incomparable. This is indeed true for he surpasses the whole world in the special quality of morality (*sīla*), and also in the special qualities of concentration (*samādhi*), wisdom (*paññā*), deliverance (*vimutti*), and the knowledge and vision of deliverance (*vimutti-ñāṇadassana*).

In the special quality of morality he is without equal; he is equal only to those [other Enlightend Ones] who are without equal. Similarly in each of the special qualities of concentration, wisdom, deliverance, and the knowledge and vision of deliverance, he is without equal and without counterpart. This statement is in accord with the following words of the Buddha:

"I do not see in the world with its deities, Māras and Brahmās, in this generation with its ascetics and brahmans, with its kings and men, anyone more perfect in virtue than myself." (*S. i, 139*)

Similar statements can be found in Aggappasāda Sutta (*A.ii, 34; It. 87*), and so on, and in the stanzas beginning "I have no teacher, and my like does not exist in all the world." (*M.i, 171*)

In the word '*purisadammasārathi*', '*purisa*' means 'males, animal males, human males and non-human males'; '*damma*' means 'should be tamed;' and '*sārathi*' means 'guide, drive or tame'. The Buddha admonishes, guides and tames men and non-human beings who should be tamed; so he is *Purisadammasārathi*.

Indeed the Buddha admonishes, guides and tames the Royal Nāga (serpent) Apalāla, Cūḷodara, Mahodara, Aggisikha, Dhūmasikha, the Royal Nāga Aravāḷa, the elephant Dhanapālaka or Nālāgīri, and other animal males, frees them from the poison of defilements and establishes them in the noble threefold Refuge and Pañca-sīla.

He also tames human males such as the Nigaṇṭhas' son Saccaka, the brahman student Ambaṭṭha, the brahmans Pokkharasāti, Soṇadanta, Kūṭadanta, and the non-human males such as the ogres Āḷavaka, Sūciloma and Kharaloma as well as the king of devas, Sakka, and so on. They were tamed and disciplined by various disciplinary means.

Herein, the words of the Buddha to the horse - master Kesi should be given in full: “Kesi, I discipline men to be tamed sometimes gently, sometimes roughly, and sometimes both gently and roughly. I kill them if none works”. (*A. ii, 112*). A person is as bad as dead if he is neglected by the Buddha. Here, disciplining by showing the advantages of good moral actions means disciplining gently, and disciplining by showing the disadvantages of bad immoral actions means disciplining roughly. Killing here means neglecting them.

Moreover, the Blessed One further tames those who are already tamed, doing so by showing those with pure morality the way to attain rūpāvarara jhānas, and guiding those who attain the lower maggas to strive for the higher maggas.

Alternatively '*Anuttaro purisadammasārathi*' can be taken as one clause describing one attribute. The Buddha is '*Anuttaro purisadammasārathi*' for he is incomparable in taming those who deserve to be tamed. He could easily tame Aṅgulimāla, who was very wild and violent and had killed many men, cutting their forefingers. He guided Aṅgulimāla to become an Arahant, the most cultured man, in a short time. So he is called '*Anuttaro purisadammasārathi*' because he is incomparable in taming those who deserve to be tamed.

## 7 The Recollection of '*Satthā-devamanussānaṃ*'

The Blessed One knows how to teach gods and men to attain present benefits, future benefits and the ultimate goal which is Nibbāna. He provides them with the right view (*sammādiṭṭhi*) – the guiding torch to guide them to walk the right way which is free from all dangers. So he is known as '*satthā*' – the guiding teacher.

Furthermore the meaning of '*satthā*' should be understood according to the Niddesa thus: "The Blessed One is called '*satthā*' because he is like a caravan leader. A wise caravan leader gets caravans across a wilderness, gets them across a robber-infested wilderness, gets them across a wild-beast-infested wilderness, gets them across a foodless wilderness, gets them across a waterless wilderness, gets them right across, gets them properly across, gets them to reach a land of safety, and brings them home safely. In the same

way the Blessed one, as a caravan leader, brings home the caravans of gods and men, gets them across a wilderness, gets them across the wilderness of birth, the wilderness of ageing, the wilderness of sickness, the wilderness of death, and leads them to a land of safety, to Nibbāna.

Now the term '*devamanussānam*' (of gods and men) is used to denote those persons who are capable of making progress along the Noble Path. In reality the Blessed One as a teacher bestowed his teaching upon animals as well. For even animals can, through listening to the Buddha's sermon, acquire the benefit of a suitable rebirth as a powerful support (*upanissaya*) progress, and with the benefit of that same support they can, in their second or third rebirth, undertake the Noble Practice and enjoy the Fruition of the Path.

The Frog-deity Maṇḍuka and others illustrate this point. While the Buddha was preaching to the citizens of Campā on the banks of the Gaggarā lake, a frog (Maṇḍuka) listened to the Buddha's voice taking the sign of a dhamma voice. A cowherd came by and while he was standing behind the audience, he put his stick (goad) on the frog's head and crushed it to death. After death, the frog was immediately reborn in a gilded palace, twelve leagues broad in Tāvātimsā heaven.

He found himself there, as if waking up from sleep, amidst a host of celestial nymphs. When he sought for the reason why he was reborn there, he found that it was none other than his apprehension of the sign in the Blessed One's voice. He went with his

divine palace at once to the Buddha and paid homage at his feet.

Though the Buddha knew it, he asked the deity, who was illuminating all around with outstanding beauty, who he was.

The deity replied that in the past life he was a frog who lived in Gaggarā lake and that he was killed by a cowherd while he was listening to the Dhamma.

The Buddha expounded the Dhamma to him, and eighty-four thousand listeners gained penetration to the Dhamma. The deity Maṇḍuka became established in the fruition of stream-entry, and smilingly he vanished.

As the Blessed One is the guiding teacher of gods and men, he is known as *Satthā devamanussānaṃ*.

## 8 The Recollection of 'Buddha'

The Blessed One is known as the Enlightened One or the Buddha because he has known all *Ñeyya* dhamma that should be known by his Buddha wisdom which includes his *sabbaññuta - ñāṇa*.

Or alternatively, he discovered the Four Noble Truths by himself and awakened others to these Truths; thus and for other such reasons, he is called 'Buddha'. And in order to explain this meaning, the whole passage in the *Niddesa* beginning thus 'He is the discoverer of the Truths, thus he is the Buddha. He is the awakener of his generation to the Truths; thus he is the Buddha' (*Mahā Niddesa* 457) should be quoted. Or the same passage from the *Paṭisamhidā* (*Ps.i.174*) should also be quoted.

Because the Blessed One is himself enlightened and can enlighten others, he is known as the Buddha – the Enlightened One.

## 9 The Recollection of ‘Bhagavā’

‘*Bhagavā*’ is a term signifying the respect and veneration accorded to the Buddha as the noblest and highest of all beings for he is distinguished from others by his special qualities such as morality, concentration and wisdom. Hence ancient teachers said:

“Bhagavā is a name that is very noble and that deserves special praise. The Buddha is a noble teacher who is worthy of respect and veneration. He is endowed with special qualities to be worthy of respect and veneration. So he should be called Bhagavā – the Blessed One who is blessed with special qualities”.

Venerable Sāriputta, the General of the Dhamma, also said, “The name ‘Bhagavā’ is not made by a mother, or a father, or the eighty-thousand kinsmen, or by distinguished deities like Sakka, Santusita, and others. The name ‘Bhagavā’ becomes entitled to the Blessed Ones as soon as they attained their final liberation. ‘Bhagavā’ is the name acquired by the Blessed Ones as soon as they attained Sabbaññuta-ñāṇa (Omniscient knowledge) under the Bodhi Tree.” (Ps.i, 174; Niddesa 174)

The special qualities which make the Blessed Ones entitled to the name ‘Bhagavā’ are described in detail in the Niddesa. A brief description of the qualities is given below.

- Bhagī** – Because the Blessed One is endowed with six kinds of glory, namely, issariya, dhamma, yasa, sīri, kāma and payatta, he is called Bhagavā.
- Bhājī** – Because the Blessed one has arrived at a quiet place, jhāna attainments, supernormal powers (abhiññāna), the Path-consciousness (magga) and its Fruition (Phala), he is called Bhagavā.
- Bhāgī** – Because the Blessed One is a partaker of the four requisites, attha-rasa, jhāna-vimokkha, etc., he is called Bhagavā.
- Vibhattavā** – Because the Blessed One has analysed, elaborated and expounded the Dhamma, he is called Bhagavā.
- Akāsi bhaggam**-Because he has caused abolishing of rāga, dosa, etc., he is called Bhagavā.
- Bhāgyavā** – Because the Blessed One is endowed with the greatest glory of dāna, sīla, etc., he is called Bhagavā.
- Kāyabhavanā** – Because the Blessed One has practised meditation very extensively and skilfully, he is known as Bhagavā.
- Garu** – Because the Blessed One is reverend and worthy of respect, he is called Bhagavā.
- Bhavantaga** – Because the Blessed One has gone to the end of becoming, to Nibbāna, he is known as Bhagavā.



Six kinds of glory that are included in the attribute 'Bhagavā':

- (1) *Issariya* – the ability to control one's mind skilfully as one wishes;

This glory is again eightfold:

- (i) *Animā* – the ability to make oneself as small as an atom,
- (ii) *Laghimā* – the ability to walk in space quickly and lightly as a bird,
- (iii) *Patti* – the ability to get to a place one wishes to go instantly,
- (iv) *Pākamma* – the ability to create various forms as one wishes,
- (v) *Mahimā* – the ability to create oneself as large as one wishes,
- (vi) *Isitā* – the ability to attract people to do as one wishes them to do (the wish of the Buddha is to let them realize Nibbāna),
- (vii) *Vasitā* – the ability to be very skilful in performing various miracles, and
- (viii) *Yatthakāmāvasāyita* – the ability to accomplish precisely in exercising the supernormal powers of creating forms, flying through the air, walking on water, diving into the earth, etc.;
- (2) *Dhamma* – the ability to realize very skilfully the four Path-wisdoms (Magga-ñāṇas), the four Fruition-wisdoms (Phala-ñāṇas),

and Nibbāna, known as the nine lokkuttara-dhammas;

- (3) *Yasa* – the ability to have one’s fame spread out truly in all directions throughout the human world, the deva world and the brahmā world;
- (4) *Sīri* – the ability to have a well-proportioned and fully- developed body with comely, sublime and adorable appearance, having thirty-two major distinctive features and eighty minor characteristic signs on the person of the Buddha;
- (5) *Kāma* – the ability to accomplish supernormal performances immediately as one wishes; and
- (6) *Payatta* – the supreme effort which supports one to reach the summit.

Because of these unique special qualities and glory, the Buddha is known as Bhagavā, meaning that he is the most exalted and Blessed One.

### **The Arising of Access Jhāna**

As long as the meditator recollects the special qualities of the Buddha in this way “For such and such reason the Blessed One is known as Araham,..... for such and such reason he is known as Sammāsambuddha,.....”, then on that occasion his mind is not obsessed by greed, by hate or by delusion, and his mind, being focussed on the attributes of the buddha, has rectitude.

So when he has thus suppressed the hindrances by preventing obsession of greed, hate and delusion, and his mind faces the meditation subject with rectitude, then his applied thought (*vitakka*) and sustained thought (*vicāra*) occur incessantly with a tendency towards the Buddha's special qualities.

As he continues to recollect and contemplate the Buddha's attributes, joy (*pīti*) arises in him. With his mind joyful, with joy as approximate cause, his bodily and mental disturbances are tranquillized by tranquillity (*passaddhi*). When the disturbances have been tranquillized, bodily bliss and mental bliss (*sukha*) arises in him. When he is blissful, his mind becomes concentrated with the Buddha's attributes as its object. So one pointendness of the mind (*ekaggatā*) is developed. And so in this order the jhāna factors become developed at a certain stage.

But owing to the profundity of the Buddha's special qualities, and also owing to his being occupied in recollecting the special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as '*Buddhānussati*' too, because it arises with the recollection of the Buddha's special qualities as the means.

### **A quick Way of developing 'Buddhānussati' with the powerful Suppot of the Fourth Rupāvacara Jhāna**

Owing to the profundity of the Buddha's special qualities, it is very difficult to attain the access jhāna in *Buddhānussati*. So it is better and faster to develop

the fourth rūpāvacara jhāna by Ānāpānassati and then develop the access jhāna in Buddhānussati by the powerful support of the fourth jhāna.

The meditator should first strive to attain the fourth rūpāvacara jhāna by undertaking mindfulness of breathing, i.e., Ānāpānassati. Then he may further develop the four rūpāvacara jhānas in white kasiṇa by concentrating his attention on the whiteness of the skull of a meditator sitting in front of him. The light radiated from the mind associated with the white-kasiṇa fourth jhāna is brighter than the light radiated from the mind accompanied by the Ānāpānassati fourth jhāna.

The mind which is associated with the fourth-rūpāvacara jhāna samādhi and the knowledge of tranquillity meditation (samatha bhāvanā-ñāṇa) radiates very bright and penetrative light.

The meditator uses this meditation light to illuminate, recall and visualize a Buddha Statue which he adores and respects. When he sees the statue clearly in the light, he should visualize it assuming it as a real living Buddha. If he has met a living Buddha in one of his past existences, the image of that living Buddha may now appear in his vision. While visualizing the Buddha's image, he recollects the Buddha's special attributes.

If, although he tries to visualize the living Buddha and that living Buddha's image does not appear, he should regard the Buddha's statue that he has recalled and is seeing clearly in the meditation light as the real living Buddha, and recollect the Buddha's attributes.

Out of the nine attributes of the Buddha he should choose one attribute that he likes best, and out of the various meanings of that attribute, he should focus his attention only on one meaning which he most adores. While recollecting the meaning of that attribute, he mentally meditates “*araham, araham*” or “*sammāsambuddha, sammāsambuddha*” or any attribute that he chooses.

When his concentration grows in strength, the Buddha’s image will disappear while his mind remains focussed on the special attribute. Then he should not try to recall or search for the Buddha’s image; he should just focus his mind on the attribute and meditate calmly. With the strong support of the fourth *jhāna* concentration, he will soon attain the access *jhāna* in *Buddhānussati*. When his mind remains calmly focussed on the Buddha’s attribute for one hour, two hours or more without any distraction, he should examine the *jhāna* factors in his mind. He will realize that he has attained the access *jhāna* in *Buddhānussati*.

He should then reflect on the remaining attributes of the Buddha one after another in a similar way until he reaches the access *jhāna* in each case. He should practise also to acquire mastery with respect to this access *jhāna*.

### **The Benefits of Buddhānussati**

A meditator who attains access *jhāna* in recollecting the attributes of the Buddha will gain the following benefits.

- 1 He reveres his teacher, the Buddha, with great respect.
- 2 He attains fullness of faith or confidence in the Buddha.
- 3 He possesses good mindfulness.
- 4 He develops wisdom and understanding.
- 5 He gains great merit.
- 6 He has much joy (pīti) and happiness (sukha).
- 7 He overcomes fear and dread.
- 8 He is able to endure pain.
- 9 He comes to feel as if he were living in the Master's presence.
- 10 His body, permeated and inhibited by the Buddha's attributes, becomes as worthy of veneration as a chamber of relics.
- 11 His mind bends towards the sphere of the Buddha.
- 12 When he encounters an opportunity to commit an immoral action, he feels ashamed and frightened to commit it as though he were face to face with the Buddha.
- 13 Even if he does not attain the Path-consciousness and its Fruition in the present existence, he is at least headed for a happy destiny.

### References

- 1 *'Visuddhimagga'* by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by Ven. *Namdamālā*, Vol. 1, pp. 378-418.
- 2 *'Visuddhimagga'* by *Bhaddantācariya Buddhaghosa*, translated into Myanmar by Ven. *Sobhana*, Vol. 2, pp. 65-151.
- 3 *'The Path of Purification'* (*Visuddhimagga* by *Bhaddanta Buddhaghosa*), translated by *Bhikkhu Ñāṇamoli*, Singapore Buddhist Meditation Centre, pp. 204-230.
- 4 *'The Path of Pruity'* (*Visuddhimagga* by *Bhaddantācariya Buddhaghosa*), translated by *Pe Maung Tin*, Pāli Text Society, 1971, pp. 226-245,

### (c) The Recollection of the Dhamma (*Dhammānussati*)

A meditation with keen confidence who wants to practise *Dhammānussati* should learn the meditation subject from a competent teacher, go into solitary retreat in a favourable abode and recollect the special attributes of the pariyatti Dhamma (the Buddhist Canons) and the Ninefold Supramundane Dhamma (four-Path-wisdoms, four Fruition-Wisdoms and Nibbāna) as follows.

- *Svākkhāto bhagavatā dhammo*
- *Sandiṭṭhiko*
- *Akāliko*
- *Ehipassiko*
- *Opaneyyiko*
- *Paccattam veditabbo viññūhi.*

He should recollect the attributes repeatedly with the correct understanding of their meanings in the following way.

1. *Svākkhāto bhagavatā dhammo*

The Dhamma is well expounded by the Buddha.

2. *Sandiṭṭhiko*

The Dhamma can be seen and realized vividly by oneself if one practises it.

3. *Akāliko*

It yields immediate results to those who practise the Dhamma, and the Fruition-consciousness follows the Path-consciousness without delay.

4. *Ehipassiko*

The Dhamma is so distinct, pure and delightful that it is worthy of inviting others to come and see it.

5. *Opaneyiko*

The Dhamma is so serene and blissful that it is worthy of being perpetually borne in mind.

6. *Paccattam Veditabbo Viññūhi*

The Dhamma can be directly experienced by the wise, each one for himself.

### Explanation of Each Attribute

1. *Svākkhāto bhagavatā dhammo* – the dhamma is well proclaimed by the Buddha



In this attribute the pariyatti dhamma as well as the supramundane dhamma is included whereas in the remaining attributes only the supramundane dhamma is included.

Herein, the pariyatti dhamma is well expounded by the Buddha because it is good in the beginning, in the middle, and in the end and because it announces the noble practice called 'brahmacariyas' which is utterly perfect and pure with meaning and with detail. (*M.i,179*)

To elaborate, even a single stanza of the Blessed One's teaching is good in the beginning with the first line, good in the middle with the second and third lines, and good in the end with the last line, because the dhamma is altogether admirable.

A Sutta with a single sequence of meaning (anusandhi) is good in the beginning with the introduction, is good in the end with the conclusion, and good in the middle with what is in between.

A Sutta with several sequences of meaning is good in the beginning with the first sequence of meaning, good in the end with the last sequence of meaning, and good in the middle with the sequences of meaning in between.

Furthermore, for Suttanta and Vinaya, it is good in the beginning with the introduction giving the place and the reason for its utterance; it is good in the middle because it suits those ready to receive it and because it is illustrated with cause and example. It is good in the end with its conclusion that inspires faith in the hearers.

Also the entire Dhamma comprising Suttanta, Vinaya and Abhidhamma is good in the beginning with morality as one's own well-being; it is good in the middle with tranquillity, insight, Path and Fruition; it is good in the end with Nibbāna.

Or alternatively, it is good in the beginning with morality and concentration; it is good in the middle with insight and the Path-wisdom; it is good in the end with the Fruition-wisdom and Nibbāna.

Or alternatively, it is good in the beginning with the good enlightenment of the Buddha to the dhamma; it is good in the middle because it is reasonable and correct; it is good in the end because it is well practised by the Saṅgha.

Moreover, when listened to, the dhamma does good through hearing it because it suppresses the hindrances to purify the mind; thus it is good in the beginning. And when made the way of practice, it does good through the noble practice by bringing the bliss of serenity and insight; so it is good in the middle. Also as the result of having practised the dhamma, it does good through the fruit of the Path because it brings equanimity and equipoise; thus it is good in the end.

Also, the supramundane dhamma is well proclaimed since both the eightfold noble Path that accords with Nibbāna and Nibbāna that accords with the noble Path have been proclaimed. Thus it is said by the Sakka: 'The Noble Path leading to Nibbāna has

been properly declared to the disciples by the Blessed One, and Nibbāna and the Noble Path meet and mingle together. Just as the water of the Ganges meets and mingles together with the water of Yamunā, so too the Noble Path leading to Nibbāna has been properly declared to the disciples by the Blessed One, and Nibbāna and the Path meet and mingle together.”  
(*D. ii, 223*)

## 2. *Sandiṭṭhiko* – visible here and now

The Dhamma can be seen and realized vividly by oneself if one practises it well.

Firstly the Noble Path is visible here and now since it can be seen by a noble person (*ariya*) himself when he has done away with greed, anger, delusion, etc., in himself. So the Noble Path is *sandiṭṭhika* – that is, it can be seen and realized by oneself. In accordance with this statement the Buddha said:

“Brahman, when a man is lustful, overcome by lust and his mind is obsessed by greed, then he thinks for his own affliction, he thinks for others’ affliction, he thinks for the affliction of both, and he experiences mental suffering and grief. When greed has been abandoned, he neither thinks for his own affliction, nor thinks for others’ affliction, nor thinks for the affliction of both, and he does not experience mental suffering and grief. This, brahman, is how the Dhamma is visible by oneself here and now.” (*A.i, 156*)

Moreover, the ninefold Supramundane Dhamma can be seen and realized vividly by oneself, since anyone who has attained it can see and realize it

vividly with his reviewing wisdom (*paccavekkhaṇāñāṇa*) without his having to rely on faith in another.

Or alternately, the praiseworthy view is called *sandiṭṭhi* – the view well seen. Since the ninefold Supramundane Dhamma is won by the proper or praiseworthy view known as *sandiṭṭhi*, it is known as *sandiṭṭhika*.

To elaborate, the Noble Path (*ariya magga*) that is included in the Supramundane Dhammas conquers defilements with the Path-wisdom (*maggañāṇa*) which is its associate and which is known as *sandiṭṭhi*. The Noble Fruition (*ariya phala*) also conquers defilements with the Path-wisdom which is its cause, and Nibbāna overcomes defilements again with the Path-wisdom which takes Nibbāna as its object. Just as a charioteer who conquers by means of a chariot (*ratha*) is known as *rathika*, so too the ninefold Supramundane Dhamma which conquers defilements by means of the Path-wisdom - the proper and praiseworthy view called *sandiṭṭhi* – is known as *sandiṭṭhika*.

Or alternatively, it is seeing (*dassana*) that is called ‘*diṭṭha*’; then ‘*diṭṭha*’ and ‘*sandiṭṭha*’ are identical in meaning as ‘seeing’. So what is worthy of being seen here and now is called ‘*sandiṭṭhika*’. Now the Supramundane Dhammas must be penetrated and seen both by means of development (*bhāvanābhisamaya*) and by means of realization (*sacchikiriyābhisamaya*) in order to arrest and destroy the round of rebirth along with its misery. Just as one who is worthy of clothes (*vattha*) is called ‘*vatthika*’, so too the Supramundane

Dhammas which are worthy of being seen (*sandiṭṭha*) and realized here and now are called '*sandiṭṭhika*'.

### 3. *Akālika* – not delayed

The Noble Path (*ariya-magga*) or the supramundane kusala Dhamma has no delay in time (*kāla*) in the matter of giving its own fruit; thus it is 'without delay' (*akāla*). 'Without delay' is the same as 'not delayed' (*akālika*). What is meant is that instead of giving its fruit after creating a delay, say, five days or seven days, it gives its fruit immediately next to its own occurrence. The Path-consciousness gives its fruit, the Fruition-consciousness, immediately without any delay in time. (*Sutta Nipāta 226*)

Or alternatively, what is delayed (*kālika* – lit. what takes time) is what needs some distant time to be reached before it can give its fruit. What is that? It is mundane kusala Dhamma. The supramundane kusala dhamma (*ariyamagga*), however, is undelayed (*akālika*) because its fruit comes immediately next to it; so it is not delayed (*akālika*). The supramundane kusala Dhamma yields immediate results.

### 4. *Ehipassiko* – inviting inspection

The dhamma is worthy of an invitation to inspect (*ehipassa*) such as 'come and see it'; so it is called '*ehipassika*'. But why is it worthy of this invitation?

Because it really exists and because of its purity in all respects. For if a man has said that there is money or gold in an empty fist, he cannot say 'come and see it'. Why not? Because it does not really exist. On the other hand, while faeces or urine may well exist, a

man cannot, for the purpose of cheering the mind by exhibiting beauty, say: 'Come and see this;' on the contrary it has to be covered up with grass or leaves. Why? Because it is impure and disgusting.

But this ninefold supramundane Dhamma does really exist in its individual essence, and it is as pure as the full moon's disk in a cloudless sky, as a bright ruby on bleached yellow cloth. Consequently, it is worthy of the invitation to come and see it. Thus the dhamma is *ehipassika* – worthy of invitation to come and see it.

5. *Opaneyyiko* – worthy of being borne in mind perpetually

The Supramundane Dhamma comprising the fourfold Path wisdom (*ariya maggas*) and the fourfold Fruition wisdom (*ariya phalas*) is so serene, peaceful and blissful that it should be borne in mind perpetually.

This Dhamma is worth inducing or developing in one's own mind subjectively by means of meditation without any question of whether or not one's clothing or one's head is on fire (*A.iv, 320*); thus it is *opaneyyika*. But this applies to the above-mentioned eight supramundane *sañkhata* (formed) Dhammas.

As for the *asañkhata* (unformed or unconditioned) Supramundane Dhamma, i.e. Nibbāna, it is worth inducing by one's own mind to become the mind's object, thus it is worth treating as one's shelter by realizing it. Or alternatively, what induces the noble person onwards to Nibbāna is the Noble Path, which is thus

inducive (*upaneyya*). Again what can be induced to realizability is the Dhamma consisting in Fruition and Nibbāna, which is thus inducive (*upaneyya*) too.

The word *upaneyya* is the same as the word *opaneyyika* – worthy of being borne in mind perpetually. All maggas and phalas take the supreme bliss of Nibbāna as their object, which should be always borne in mind.

*Sabba rasam dhamma raso jināti.*

*The taste of dhamma excels all taste.*

*Sabbaratim dhammarati jināti.*

*The enjoyment of dhamma excels all other enjoyments.*

*Dhammohave rakkhati dhamma cārim.*

*One who protects the dhamma will be protected by the dhamma.*

6. *Paccatam Veditabbo Viññūhi* – can be directly experienced by the wise

The ninefold Supramundane Dhamma can be directly experienced by all the wise who have penetratively seen and understood the Dhamma. They can directly experience the Dhamma, each in himself, thus: “The Path has been developed, Fruition attained, and Cessation which is Nibbāna realized by me.”

This is true, because it does not happen that when a preceptor has developed the Path his co-resident disciple abandons his defilements, nor does a disciple dwell in comfort owing to the preceptor’s attainment of Fruition, nor does he realize Nibbāna realized by the preceptor.

So the Dhamma is not visible in the way that an ornament on another's head is, but rather it is visible only in one's own mind. What is meant is that it can be seen and enjoyed by the wise in their own mind, but it is not the province of foolish worldlings.

### **Recollection of the Dhamma in General**

Further, this Damma is well expounded and well proclaimed by the Blessed One (*svākkhāto*), because it can drive away and eradicate lust, anger, delusion, etc., and because it can be seen vividly here and now by oneself (*sandiṭṭhika*). Also it is sandiṭṭhika because it can be seen and realized by oneself with one's reviewing wisdom without having it to rely on faith in another.

Again the Dhamma is sandiṭṭhika because the defilements are conquered by the praise-worthy Path - wisdom which is sandiṭṭhi. Or it is sandiṭṭhika because the Path can be developed and Nibbāna realized by oneself.

Moreover, this dhamma is visible here and now (*sandiṭṭhika*) because it yields immediate results without any delay in time (*akālika*). It is akālika because it is worthy of inviting others to come and see it (*ehipassika*). Again it is ehipassika because it is worthy of being perpetually borne in mind (*opaneyyika*). It is also opaneyyika because the taste of the dhamma can be directly seen and enjoyed by the wise (*paccattam veditabbo viññūhi*).



### The Arising of the Access Jhāna

After recollecting the special qualities of the Dhamma one after another, the meditator should concentrate his attention on one attribute that he likes best. As long as he recollects the special quality of the Dhamma in this way, his mind is not obsessed by greed, nor obsessed by hate, nor obsessed by delusion; so his mind has rectitude on that occasion being inspired by the Dhamma. (*A.iii, 285*)

So when he has suppressed the hindrances in this way, the jhāna factors are developed. But owing to the profundity of the Dhamma's special qualities, or else owing to his being occupied in recollecting the special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as 'recollection of the Dhamma (*Dhammānussati*)' too because it arises with the recollection of the Dhamma's special attributes as the means.

He should then reflect on the remaining attributes of the Dhamma one after another in a similar way until he reaches the access jhāna in each case. He should also practise to acquire mastery in five ways with respect to this access jhāna.

Note: A meditator who has already attained the fourth rūpāvacara jhāna in ānāpānassati or white kasiṇa meditation can easily develop the 'Dhammānussati' with the powerful support of the fourth jhāna. The procedure is similar to that described in Buddhānussati.

### **The Benefits of Dhammānussati**

- 1 When a meditator is devoted to this recollection of the Dhamma, he comes to realize 'I never in the past met a master who taught the Truth that is worthy of being perpetually borne in mind, who possessed this unique talent, nor do I now see any such a master other than the Blessed One.' Seeing the Dhamma's special qualities in this way, he is respectful and devotional towards the Master.
- 2 He entertains great reverence for the Dhamma and attains fullness of faith, mindfulness, and so on.
- 3 He has much happiness and gladness.
- 4 He conquers fear and dread.
- 5 He is able to endure pain.
- 6 he comes to feel as if he were living in the presence of the Dhamma.
- 7 His body, being permeated with the special attributes of the Dhamma, becomes as worthy of veneration as a shrine room.
- 8 His mind tends towards the realization of the peerless Dhamma.
- 9 When he encounters an opportunity for transgression, he has the vivid awareness of conscience and shame on recollecting the well-regulatedness of the Dhamma.
- 10 If he penetrates no higher in the present existence, he is at least headed for a happy destiny.

Now when a man is truly wise,  
His constant task will surely be  
This recollection of the Dhamma  
Blessed with such mighty potency.

## The Recollection of the Saṃgha

### *(Saṃghānussati)*

A meditator with keen confidence who wants to practise saṃghānussati should learn the meditation subject from a competent teacher, go into solitary retreat in a favourable abode and recollect the special attributes of the Community of Bhikkhus and Noble Ones as follows:

*Suppaṭipanno bhagavato sāvakaṣaṃgho*

*Ujuppaṭipanno bhagavato sāvakaṣaṃgho*

*Ñāyappaṭipanno bhagavato sāvakaṣaṃgho*

*Sāmicippaṭipanno bhagavato sāvakaṣaṃgho*

*Yadidaṃ cattāri purisayugāni aṭṭhapurisapuggalā esa  
bhagavato sāvakaṣaṃgho*

*Āhuneyyo*

*Pāhuneyyo*

*Dakkhineyyo*

*Añjalikaraṇīyo*

*Anuttaraṃ puññakkhettaṃ lokassa.*

He should recollect the attributes of the Saṃgha repeatedly with the correct understanding of the meanings in the following way.

(1) *Suppaṭipanno bhagavato sāvakaṃgho*

The community of the Blessed One's disciples practises well the threefold training of morality, concentration and wisdom.

(2) *Ujuppaṭipanno bhagavato sāvakaṃgho*

The community of the Blessed One's disciples practises righteously the threefold noble training.

(3) *Ñāyappaṭipanno bhagavato sāvakaṃgho*

The community of the Blessed One's disciples practises to realize Nibbāna. They are endowed with righteous conduct leading to Nibbāna.

(4) *Sāmicippaṭipanno bhagavato sāvakaṃgho*

The community of the Blessed One's disciples practises to be worthy of veneration by devotees.

The community of the Blessed One's disciples numbers four pairs of ariyas or eight noble persons; this community of the Blessed One's disciples is:

(5) *Āhuneyyo*

worthy of receiving offerings brought even from afar;

(6) *Pāhuneyyo*

worthy of receiving offerings specially set aside for guests;

(7) *Dakkhineyyo*

worthy of receiving offerings offered with the belief that the offering will bear fruits in future existences;

(8) *Añjalikaraniyo*

worthy of receiving reverential salutation of men, devas and brahmas;

(9) *Anuttaram puññakkhetam lokassa*

the incomparable fertile field for all to sow the seeds of merit.

**Explanation of the Attributes**(1) *Suppaṭipanno bhagavato sāvakaṣaṅgho*

The community of the Blessed One's disciples practises well the threefold noble training of morality, concentration and wisdom. That is, it has entered on a way of practice that is the right way, the way that only leads to progress and nobility, the way that is in conformity with the truth, the way that is not in contradiction but in conformity with the surpamundane dhamma.

Those who listen to the Buddha's advice and admonishment obediently are called the disciples of the Buddha. The total of these disciples forms a community because they possess in common both morality and the right view.

(2) *Ujuppaṭipanno and other attributes*

The right practice (suppaṭipanna) or right way being straight, unbent, uncrooked, unwarped, is called noble, correct, and righteous (*ujuppaṭipanna*) and is proper to realize Nibbāna (*ñāyappaṭipanna*). Therefore the noble Community that has entered on the right practice or right way is also said to have entered on the right way or practice to realize Nibbāna. Since that

practice is proper for the emancipation from suffering, it is also reckoned as the proper practice (*sāmicī*).

Therefore, the Community of the noble disciples who undertake the right practice is said to undertake the righteous practice (*ujuppatipanna*), to undertake the practice to realize Nibbāna (*ñāyappaṭipanna*), to undertake the proper practice (*sāmicippaṭipanna*).

To explain further, among the noble disciples, those maggaṭṭha persons who stand on the Path are endowed with the right practice; so they are said to be practising well – *suppaṭipanna*. And those who stand on Fruition, since they have realized the special dhamma which should be realized, are said to have practised well – *suppaṭipanna* with reference to their past practice.

Furthermore, since they practise according to the instructions given in the well-proclaimed law and Discipline (Dhamma-Vinaya), and since their practice will certainly and unfailingly leads to the liberation from suffering, they are said to practise well – *suppaṭipanna*.

Since they practise according to the Middle Path avoiding the two extremes and practise to abandon the faults of bodily, verbal and mental crookedness, tortuousness and warpedness, they are said to practise righteously – *ujuppatipanna*.

Because it should be realized, Nibbāna is called *ñāya*. Since they practise for the sake of Nibbāna, they are said to practise to realize Nibbāna – *ñāyappaṭi - panna*.

Because they also practise to be worthy of the veneration of the people, they are said to practise properly to be worthy of veneration – *sāmicippaṭipanna*.

Taking the sotāpattimaggaṭṭha person and the sotāpattiphalaṭṭha person as one pair and so on, we get four pairs of noble men. Taking them by persons, we get eight persons as there are four maggaṭṭha persons and four phalaṭṭha persons. The words ‘*purisa*’ (men) and ‘*puggala*’ (person) have the same meaning.

This community of the Blessed One’s disciples numbering four pairs of noble persons (ariyas) or eight noble persons is worthy of receiving offerings (four requisites) which are brought even from afar because the Community makes the offering bear great fruit. The Buddha has said thus:

“A certain man becomes an ascetic, stays in the woods, serves the fire and pays homage to it for a hundred years. Another man pays homage to a noble person (ariya) just for a moment. Of these two kinds of homage, the homage to an ariya just for a moment excels by far over the one hundred years of sacrifice to the fire”. (*Dh. 107*)

So the Community is called *āhuneyya*.

This Community of the Blessed One’s disciples numbering four pairs of ariyas or eight noble persons is also worthy of receiving offerings specially prepared for dear and beloved relatives and friends who come from eight directions. The offerings should be given to the Saṃgha prior to other honourable guests, because

there are no guests as honourable and noble as the Saṅgha.

To make this statement more evident, the noble members of the Community are encountered after an interim aeon between Bhuddhas or after uncountable world cycles, and they are endowed with special qualities such as morality, concentration and wisdom which make them adorable and pure. So they are *pāhuneyya*.

This Community of eight noble persons is also worthy of receiving offerings offered with the belief that the offering will bear fruits in future existences, because such offerings will really bear great benefits to the donors. The Community is helpful to that offering because it purifies the offering by making it of great fruit. So it is known as *dakkhineyya*.

The Community of the Blessed One's disciples consisting of four pairs of ariyas is noble and endowed with morality, concentration, and wisdom. So it is worthy of receiving reverential salutation of men, devas and brahmās. They should salute by placing both hands with palms together above their foreheads. So the Community is known as *añjalikaraniya*.

Furthermore, the Community of the Blessed One's disciples consisting of eight noble persons is the incomparable fertile field for all people in the world to sow the seeds of merit. Just as the place for growing the king's rice or corn is the king's rice-field or the king's corn-field, so too the Community is the place for growing the whole world's merit. For the world's



various kinds of merit leading to welfare and happiness grow with the support of the Saṃgha. Therefore the Community of Saṃgha is 'an incomparable field of merit for the whole world.'

### The Arising of Access Jhāna

After recollecting the special qualities of the Saṃgha one after another, the meditator should concentrate his attention on one attribute that he likes best. As long as he recollects the special quality of the Saṃgha in this way, his mind is not obsessed by greed, nor obsessed by hate, nor obsessed by delusion; so his mind has rectitude on that occasion being inspired by the Saṃgha. (A.iii, 286)

So when he has suppressed the hindrances in this way, the jhāna factors are developed. But owing to the profundity of—the Saṃgha's special qualities, or else owing to his being occupied in recollecting the special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as 'recollection of the Saṃgha (*Saṃghānussati*)' too because it arises with the recollection of the Saṃgha's special attributes as the means.

He should then reflect on the remaining attributes of the Saṃgha one after another in a similar way until he reaches the access jhāna in each case. He should also practise to acquire mastery in five ways with respect to this access jhāna.

Note: A meditator who has already attained the fourth rūpāvacara jhāna in ānāpānassati or white kasīṇa medi-

tation can easily develop the 'Saṃghānussati' with the powerful support of the fourth jhāna. The procedure is similar to that described in Buddhānussati.

### **The Benefits of Saṃghānussati**

- 1 When a meditator is devoted to this recollection of the Saṃgha, he is respectful and devotional towards the Community of the Saṃgha.
- 2 He entertains great reverence for the Saṃgha and attains fullness of faith, mindfulness, and so on.
- 3 He has much happiness and gladness.
- 4 He conquers fear and dread.
- 5 He is able to endure pain.
- 6 He comes to feel as if he were living in the presence of the Saṃgha.
- 7 His body, being permeated with the special attributes of the Saṃgha, becomes as worthy of veneration as an Uposatha house where the Community has met.
- 8 His mind tends towards the attainment of the Community's special qualities.
- 9 When he encounters an opportunity for transgression, he has the vivid awareness of conscience and shame as vividly as if he were face to face with the Community of the Saṃgha.
- 10 If he penetrates no higher in the present existence, he is at least headed for a happy destiny.

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So when he has suppressed the hindrances in this way, the jhāna factors are developed. But owing to the profundity of—the Saṃgha's special qualities, or else owing to his being occupied in recollecting the special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as 'recollection of the Saṃgha (*Samghānussati*)' too because it arises with the recollection of the Saṃgha's special attributes as the means.

He should then reflect on the remaining attributes of the Saṃgha one after another in a similar way until he reaches the access jhāna in each case. He should also practise to acquire mastery in five ways with respect to this access jhāna.

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- 10 If he penetrates no higher in the present existence, he is at least headed for a happy destiny.

Now when a man is truly wise,  
 His constant task will surely be  
 This recollection of the Saṅgha  
 Blessed with such mighty potency.

### Recollection of Morality (*Silānussati*)

A meditator with keen confidence who wants to practise silānussati should learn the meditation subject from a competent teacher, go into solitary retreat in a favourable place and recollect the special qualities of his morality (sīla) as follows:

1 *Aho vata me sīlāni akhaṇḍāni*

Oh how nice that my morality remains unbroken;

2 *Acchiddāni*

It remains unpierced;

3 *Asabalāni*

It remains unstriped;

4 *Akammāsāni*

It remains unmottled;

5 *Bhujissāni*

It revolts against being enslaved by craving (taṇhā);

6 *Viññuppasatthāni*

Oh it is praised by the wise;

7 *Aprāmaṭṭhāni*

It is not fondled and handled by craving and the wrong view;

8 *Samādhisaṁvattanikāni*

It is conducive to concentration. (*A. iii, 286*)

A meditator should recollect his morality in this way repeatedly. A lay-yogī should recollect it in the form of laymen's morality while a bhikkhu should recollect it in the form of bhikkhus' morality.

### **Explanation of the Attributes**

Whether it is the morality of laymen or of bhikkhus, when none of the precepts is broken in the beginning or in the end, not being torn like a cloth ragged at the ends, then the morality is untorn or unbroken (*akhaṇḍāni*).

When none of the precepts is broken in the middle, not being pierced like a cloth that is punctured in the middle, then the morality is not pierced or punctured (*acchiddāni*).

Among the precepts of morality undertaken by a meditator, if two or three successive precepts are not broken anywhere, then that morality resembles a cow with a single colour, unstriped and unblotched with another colour on her back or belly. So that morality is said to be unstriped or unblotched (*asabalāni*).

When the precepts are not broken all over at intervals, not being mottled like a cow speckled with different-coloured spots, then the morality is said to be unmottled (*akammāsāni*).

Or in general the morality is untorn, unpierced, unstriped and unmottled when it is undamaged by the seven bonds of minor sexuality and by anger, enmity, contempt, domineering, envy, avarice, deceit, fraud, obstinacy, arrogance, pride, hautiness, conceit (vanity) and negligence. (*M. Sutta 24*)

### **The Seven Bonds of Minor Sexuality**

The seven bonds of minor sexuality are described by the Blessed One thus:

“Here, brahman, some ascetic or brahman claims the life of purity rightly; for he does not enter into actual sexual intercourse with women. Yet-

- (1) he agrees to message, manipulation, bathing and rubbing down by women;
- (2) he jokes, plays and amuses himself with women;
- (3) he gazes and stares at women eye to eye;
- (4) he listens to the voice of women through a wall or through a fence as they laugh, or talk or sing or weep;
- (5) he recalls laughs and talks and games that he formerly had with women;
- (6) he leads the life of purity aspiring at some deities, thinking: ‘Through this moral practice or asceticism I shall become a great deity or some lesser deity;’
- (7) he sees a house-holder or a householder’s son indulging sensuous pleasure.

If he enjoys any type of this minor sexuality, desires it and takes satisfaction in it, then his morality is torn, pierced, striped and mottled. This man is said to lead a life of purity that is unclean. As one who is bound by the bond of sexuality, he will not be released from birth, ageing, death and suffering.”

*(A.iv, 54-56)*

That same pure morality, that is untorn, unpierced, unstriped and unmottled, revolts against craving (*taṇhā*) to free him from the enslavement of craving (*bhujissāni*). So it is liberating since it liberates by freeing from the slavery of craving.

It is praised by the wise because it is praised by such wise men as Enlightened Ones (*Viññuppasatthāni*). It is not fondled and handled by craving and by the wrong view (*aprāmaṭṭhāni*) because no one can accuse and criticize: “This is the flaw in your morality”. It is also conducive to concentration since it conduces to access concentration and absorption concentration, or to Path concentration and Fruition concentration (*samādhisaṁvattanikāni*).

### **The Arising of Access Jhāna**

As long as the meditator recollects the special qualities of his morality in this way, his mind is not obsessed by delusion; so his mind has rectitude on that occasion, being inspired by morality. (*A.iii 286*)

Furthermore, when he has suppressed the hindrances in this way, the jhāna factors are developed. But owing to the profundity of the special qualities of morality, or else owing to his being occupied in recollecting the special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as ‘recollection of morality’ (*sīlānussati*) too because it arises with the recollection of the special qualities of morality as its means.



### The Benefits of Silānussati

- 1 A person who is devoted to the recollection of morality has respect for the training of morality (*silasīkkhā*).
- 2 He lives in communion with his fellows who possess pure morality.
- 3 He is not forgetful of carrying out his duties towards his friends and new-comers.
- 4 he is free from the fear of four kinds of danger, that is, the danger of self-reproach (*attānuvāda*), the danger of being reproached by others (*parānuvāda*), the danger of being punished for crimes (*daṇḍa*), and the danger of being reborn in woeful states (*duggati*).
- 5 He sees fear in the slightest fault.
- 6 He attains fullness of faith, mindfulness, and so on.
- 7 He has much happiness and gladness.
- 8 Observing the purity of his morality in all respect produces gladness (*pāmojja*) which develops joy (*pīti*) which, in turn, gives rise to bliss (*sukha*). Sukha, in turn, gives rise to concentration (*samādhi*). A concentrated mind enables the meditator to see things as they really are, and thus to develop wisdom.
- 9 And if he penetrates no higher to the Path consciousness and its Fruition, he is at least headed for a happy destiny.

Now when a man is truly wise,  
 His constant task will surely be  
 This recollection of his morality  
 Blessed with such mighty potency.

### **Recollection of Generosity (*Cāgānussati*)**

A meditator with keen confidence who wants to develop the recollection of generosity should first learn the meditation subject from a competent teacher. He should be naturally devoted to alms-giving and interested in the constant practice of giving and sharing what he has.

In other words, if he wants to develop *cāgānussati*, he should make the resolution: "From now on, when there is any one present to receive, I shall not eat even a single mouthful without giving something in offering."

And on the very day that he starts the practice of *cāgānussati*, he should give alms as much as he can afford according to his means and ability to those who have distinguished qualities such as morality (*sīla*), concentration (*samādhi*) and wisdom (*paññā*). In that offering he should take note of his volition (*cetanā*) for offering and apprehend the sign in it.

Then he should go into solitary retreat, exclude himself from external senses, and recollects his own generosity (*alobha*) in its special qualities of being free from the stain of avarice, attachment, etc., as follows.

1 *Lābhā vata me*

The benefits that donors should receive are indeed the great gain for me:

2 *Suladdham vata me*

To be born as a human being in the Buddha's Dispensation is indeed a good attainment for me;

3 *Yoham macchera mala pariyuṭṭhitāya pajāya vigatamala - maccherena cetasā viharāmi*

That I, among a generation oppressed by the stain of avarice and attachment, live with my heart free from the stain of avarice and attachment;

4 *Muttacāgo*

I am freely generous without attachment;

5 *Payatapāni*

I have clean and open hands;

6 *Vossaggarato*

I delight in giving away;

7 *Yācayogo*

I am accessible to begging;

8 *Dānasamvibhāgarato*

I rejoice in giving and sharing. (*A. iii, 287*)

The meditator should recollect the qualities of his offering (dāna) in this way repeatedly.

### Explanation of the Qualities

In recollecting '*Lābhā vata me*' 'these are indeed the great gain I shall receive' is the meaning in brief. What it means according to the teachings of the Blessed One is this: 'A man who gives life by giving food shall have life either divine or human' (*A. iii,*

42); 'A giver is loved by many; he is approached and honoured by many upright persons' (*A. iii, 40*); 'One who gives is ever loved and adored; his act is in accord with the wise man's law' (*A. iii, 41*) and so on. The meditator can be assured that he will certainly gain these benefits.

In recollecting '*suladdham vata me*', 'It is a great gain for me to attain the human existence in this Buddha's Dispensation' is the meaning in brief. Why is it a great gain for me? It is because of the fact that 'I abide with my heart free from the taint of avarice and stinginess in a generation obsessed and overwhelmed by avarice; I am freely generous and open-handed; and I delight and rejoice in giving and sharing'.

In the above statement giving reasons for the great gain, '*maccheramalapariyutthitāya*' means 'being obsessed and overwhelmed by avarice'; '*pajāya*' means 'generation of beings who are generated by their respective kammās'; '*vigatamalamaccherena*' means 'the state of being free from the taint of avarice as well as the taint of other defilements such as lust, anger and delusion'; and '*cetasā vihārāmi*' means 'abide with my heart or mind free from the taint of avarice and other defilements;

'*Muttacāgo*' means 'freely generous or liberally generous without any attachment to the offertories'; and '*payatapāni*' means 'clean and open-handed or with hands that are always washed clean in order to give gifts carefully with one's own hands'.

In ‘*vossaggarato*’, ‘*vossagga*’ means ‘giving away or relinquishing’, and ‘*rato*’ means ‘to live happily with the thought to give away or to delight in giving away;’

‘*Yācayogo*’ means ‘one is suitable to be asked for or one is accustomed to being asked and accessible to begging because of giving whatever others ask for;’

And by ‘*dānasamvibhāgarato*’, he recollects thus: ‘I give away gifts as I used to do, and I also share with others what is to be used by myself; I can live happily with these two kinds of offering or I rejoice both in giving gifts and in sharing with others.’

### **The Arising of Access Jhāna**

As long as he recollects his own generosity in its special qualities of freedom from the stain of avarice and other defilements, etc., in this way, his mind is not obsessed by greed, or obsessed by hate, or obsessed by delusion; so his mind has rectitude on that occasion, being inspired by generosity. (*A.iii, 287*)

Furtheromre, when he has suppressed the hindrances in this way, the jhāna factors are developed. But owing to the profundity of the special qualities of generosity, or else owing to his being occupied in recollecting the special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as ‘recollection of generosity (*cāgānussati*)’ too because it arises with the recollection of the special qualities of generosity as its means.

### The Benefits of Cāgānussati

- 1 A meditator who is devoted to the recollection of generosity becomes ever more intent on generosity.
- 2 He has a preference for being non-greedy.
- 3 He acts in conformity with lovingkindness.
- 4 He is courageous and fearless.
- 5 He has much happiness and gladness.
- 6 And if he penetrates no higher to the realization of the Path and its Fruition, he is at least headed for a happy destiny.

Now when a man is truly wise,  
His constant task will surely be  
This recollection of his generosity  
Blessed with such mighty potency.

### Recollection of Deities (*Devatānussati*)

A meditator who wants to develop the recollection of deities should learn the meditation subject from a competent teacher. He should possess the special qualities of an upright person, namely, faith (*saddhā*), morality (*sīla*), generosity (*cāga*), knowledge (*suta*), wisdom (*paññā*), moral shame (*hiri*) and moral dread (*ottappa*). These qualities should be well developed by means of the Noble Path.

He should then go into solitary retreat in a secluded place and recollect his own special qualities of faith, etc., with deities standing as witnesses, as follows:

“There are deities of the Cātumahārājikā realm, deities of the Tāvatisā realm, deities of the Yāmā realm, deities of the Tusitā realm, deities of the Nimmānarati realm, deities of the Paranimmitavasavattī realm; there are also brahmā deities of the First Jhāna Heaven, brahmā deities of the Second Jhāna Heaven, and brahmā deities of the Higher Jhāna Heavens.

“These deities possessed such kind of faith that on dying in the human realm they were reborn in those celestial realms, and such faith is present in me too. And these deities possessed such kind of morality.....such kind of generosity.....such kind of knowledge.....such kind of wisdom.....such kind of moral shame.....and such kind of moral dread that on dying in the human realm they were reborn in those celestial realms, and such morality, such generosity, such knowledge, such wisdom, such moral shame, and such moral dread are present in me too.” (*A. iii, 287*)

In *Anguttara Nikāya, Chakkanipāta, Mahānāma Sutta*, the Buddha said:

“Mahānāma, when a noble disciple recollects the faith, the morality, the generosity, the knowledge and the wisdom, that are both his own and those deities, then on that occasion his mind is not obsessed by lust or greed.” (*A. iii, 287*)

According to this statement the meditator should recollect his special qualities such as faith and those of deities equally. Although this is said, it should nevertheless be understood that it is said for the purpose of showing that the special qualities of faith, etc., in

oneself are equal to those of deities, making the deities stand as witnesses. For it is said definitely in the Commentary: “He recollects his own special qualities repeatedly, making the deities stand as witnesses”.

Thus in the prior stage he recollects the deities’ special qualities of faith, etc., and in the later stage he recollects the special qualities of faith, etc., existing in himself.

### **The Arising of Access Jhāna**

As long as the meditator recollects his special qualities in this way, his mind is not obsessed by greed, or obsessed by hate, or obsessed by delusion; so his mind has rectitude on that occasion, being inspired by his special qualities of faith, etc., which are identical to those of deities. (*A. iii, 288*)

Thus when he has suppressed the hindrances in this way, the jhāna factors are developed. But owing to the profundity of the special qualities of faith, etc., or else owing to his being occupied in recollecting the special qualities of many sorts, the jhāna is only access and does not reach absorption. And that access jhāna itself is known as ‘Recollection of Deities’ or ‘*Devatānussati*’ too because it arises with the recollection of the yogī’s special qualities of faith, etc., which are identical to those of the deities.

### **The Benefits of Devatānussati**

- 1 A meditator who is devoted to the recollection of deities becomes dearly loved and adored by deities.



- 2 His special qualities of faith, morality, generosity, knowledge, wisdom, moral shame and moral dread become extremely developed.
- 3 He has much happiness and gladness.
- 4 And if he penetrates no higher to the Path consciousness and its Fruition, he is at least headed for a happy destiny.

Now when a man is truly wise,  
 His constant task will surely be  
 This recollection of deities  
 Blessed with such mighty potency.

### References

- 1 *'Visuddhimagga'* by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Nandamālā, Vol.1, pp. 418-445.
- 2 *'Visuddhimagga'* by Bhaddantācariya Buddhaghosa, translated into Myanmar by Ven. Sobhana, Vol.2, 151-200.
- 3 *'The Path of Purification'* (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated by Bhikkhu Ñāṇamoli, pp.230-244; Singapore Buddhist Meditation Centre.
- 4 *'The Path of Purity'* (Visuddhimagga by Bhaddantācariya Buddhaghosa), translated by Pe Maung Tin into English, pp.246-263, Pāli Text Society, England, 1971.

### Review Questions

- 1 Explain the meaning of 'Anussati'. Describe the ten Anussatis briefly.
- 2 What is Buddhānussati? How should it be practised to attain its full benefits?
- 3 Why should we practise Buddhānussati, and how should we do it?
- 4 Why is Buddhānussati regarded as the most sacred tranquillity meditation subject? How should it be practised normally to attain 'Buddhānussati'?
- 5 Describe a quick and effective way of undertaking Buddhānussati to reach access jhāna.
- 6 Explain the various meanings of Arahant. How should one recollect it to accomplish Buddhānussati?
- 7 Explain the attribute 'Sammāsambuddha'. How should one recollect it to attain 'Buddhānussati'?
- 8 Explain the significance of the attribute 'Vijjācaranasampanna.' How should one reflect on it to accomplish Buddhānussati?
- 9 Why is the Buddha known as 'Sugata' as well as 'Lokavidū'?
- 10 Explain 'Anuttaro purisadammasārathi' or 'Sathā devamanussānam' fully. How should one reflect on it to reach the access jhāna known as 'Buddhānussati'.

- 11 Why is the Buddha called 'Bhagavā'? How should we recollect it to accomplish Buddhānussati?
- 12 Why is Buddhānussati regarded as a Guardian Meditation? Describe the benefits of Buddhānussati.
- 13 What is Dhammānussati? How should we recollect the Dhamma to get the full benefits of Dhammānussati?
- 14 How is the Dhamma well proclaimed by the Buddha? Describe the proper way of undertaking Dhammānussati?
- 15 Why is the Dhamma known as Sandiṭṭhika? How should one recollect this attribute to accomplish Dhammānussati?
- 16 Why is the Dhamma known as 'Akālika' as well as 'Ehipassika'?
- 17 How should we recollect 'Opaneyika' and 'Paccattaṃ veditabbo viññūhi? What are the benefits of such recollection?
- 18 What is the proper way of undertaking 'Saṃghānussati? What are the benefits of saṃghānussati?
- 19 Explain the attributes of the Saṃgha. How should we recollect these attributes to accomplish Saṃghānussati?
- 20 How should one practise Saṃghānussati to reach the access jhāna called 'Saṃghānussati'?

- 21 How should one practise Silānussti to gain its full benefits?
- 22 How should one recollect one's morality in undertaking Sīlānussati? How can morality be damaged by the seven bonds of minor sexuality?
- 23 What is the proper way of undertaking Sīlānussati? What are its benefits?
- 24 How should one undertake Cāgānussati? What are its benefits?
- 25 How can one become ever more intent on generosity? How should one recollect one's generosity to attain the access jhāna called 'Cāgānussati'?
26. How should one carry out Devatānussati properly to attain its full benefits?
27. Should one recollect the special qualities of deities or of oneself in DÑevatānussati? How can one attain access jhāna in this recollection?

